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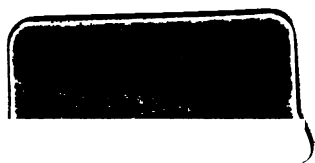
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ENGLAND  
WARNED AND COUNSELLED;

BEING

*Four Lectures,*

DELIVERED DURING THE MONTH OF DECEMBER, 1850,

ON THE

CHARACTER AND WORKING OF POPERY AND  
TRACTARIANISM.

BY THE

REV. R. W. DIBDIN, M.A.,

WEST STREET EPISCOPAL CHAPEL, ST. GILES'S.

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"Prove all things."

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TO THE  
REVEREND ROBERT DIXON, M.A.

PRINCIPAL OF KING WILLIAM'S COLLEGE, ISLE OF MAN.

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My very dear Friend,

It is the remark of our early favourite, Dr. Johnson; "nature has provided that an old friend cannot easily be lost." You and I, after an unbroken affection of forty years, can understand this. Very early childhood, youth and manhood, have successively carried us together in friendship, through school and college, tutorship and the ministry. We have each of us a young family, and may be naturally supposed to look on the affairs of the present day with the feelings peculiar to English Protestant parents. The present work, which I inscribe to you, is intended (if God will) to strengthen the resistance made to Popish aggression.

Very much, for good or evil, seems to me to depend on what Parliament will do in the approaching session. I believe if Protestant truth be



fearlessly maintained and Popery denounced, God will bless this Empire, and the reign of Queen Victoria be among the brightest in the History of England ; but if they truckle, temporise and compromise, I believe the God of nations will smite us so as that all the world will be able to read in our national disasters, that it is an “ evil and a bitter thing,” that, as a people, we have fallen away from the faith professed by our forefathers. The position of this nation is like that of no other that is, or ever was. At the Reformation, the sovereign and the people bound themselves, after the manner of the Jewish national covenant, to maintain God’s true religion. Whether *called* or not to establish the Protestant religion by law, it is plain that this United Kingdom *has done* so. When made, it is clear that the vow was binding. If any thing like national countenance of Popery be permitted, (in Ireland for instance), I believe God will avenge it as an insult to himself. It is true, alas! that *in principle* something of this kind has been done already. The changing of the annual grant of £9,000 to Maynooth, into an endowment of £30,000 per annum, was a virtual abandonment of all Protestant principle, and a violation of the national compact with God ; but the people at large did not so understand it. Very plausible evasions were found for that proceeding, conducted as it was under the peculiar genius of

Sir Robert Peel ; and God, therefore, did not cast us off altogether, and give us up to destruction. Some intimation—plain intimation, as I believe, of his displeasure soon followed that lamentable act.

But if there be now anything like an open attempt on the part of the state to come to terms with Popery, or some *secret understanding* acted on—that Ireland, for instance, shall be handed over to the religious government of the Pope ; then, I do not hesitate to declare my firm conviction that England and all the world will soon know that “there *is* a God that judgeth the earth.” Never, I believe, for the last three hundred years has this kingdom been placed in a more critical position than now. You will pray with me that God will give our “senators wisdom,” and enable them to act as “men of understanding of the times.”

The flippant, off-hand manner in which many fling aside such solemn warnings, rather adds proof that there is need for them, than disproves the asserted danger. On a point like this, what is the *value* of the opinions of men who know very little either of God or of the Bible ? I would not be understood as decrying the talents and attainments of many of our statesmen and lawgivers. I am neither so senseless as not to perceive, nor so uncandid as to deny, their great abilities ; but it is

clear that no man's wisdom will enable him to give a judgment on a subject which he has never studied and cannot understand. How God *will* deal, or is *likely* to deal, with nations, will be better known by those who seek and obtain that knowledge from God himself. Much prayer, diligent study of the Bible, and an openly professed desire to promote the power of Jesus Christ on earth, are the most probable means to qualify men for legislating on such questions as Popery. Free Trade, and other such matters, may I presume, be safely left to the worldly wisdom of men to settle. But to make the question between Popery and Protestantism a mere question of expediency, argues a want of that "wisdom which cometh from above." To have no religious reference to God in such a matter, and to treat it as altogether subordinate to what any man pleases to frame for himself as the model of civil liberty, is to do that which can only be consistently done by an infidel. Without denying their *good intentions*, which as often lead wrong as right; let me ask what is the *principle* involved in the suggestions of those who would have Ireland *pacified* by aiding the establishment of Popery, while England and Scotland are ruled over by the *same* sovereign as nationally Protestant? The two churches excommunicate each other. The Protestant and the Papist both declare that their two religions are eternally and utterly op-

posed to each other. THE STATE CANNOT AGREE WITH BOTH. To encourage both, then, is practically to believe neither.

And now I approach a *difficult subject*. But now is the time to speak of it. A month hence it may be too late. When any attempt on the part of authority has been made to refuse unreasonable concessions to the Tractarians, or to interfere with their Popish doings, that singularly sagacious sect has raised a *threat of seceding*, which has certainly served their purpose very well. It has awed their superiors, whose inaction has emboldened them to go forward.

Now the pious clergy have never acted in this way. Till of late they have had *far more* to complain of in every way than the Tractarians, who are so sensitively alive to any interference. It would not be difficult to prove that very many faithful hard-working men have suffered neglect, rebuke, and even persecution, *only* because they believed and preached the doctrines of the Prayer Book. In truth, such cases are far from being few in the present day. But what under such treatment have they done? Have they bearded the authorities, defied their bishops, and raised congregational or parochial rebellions against them? Have they made use of titled and aristocratic followers to intimidate their bishops? Have they endeavoured to overawe them with ostentatious

boasts of their superior learning and piety? The Tractarians have done all this—and worse than this, but the clergy I speak of have never done so.

They have preserved a firm respectful silence, and when allowed to preach and labour in peace and poverty, have, for the most part, been content to purchase toleration by the sacrifice of what worldly men consider the most valuable part of the church—its endowments.

I have said that there is a great improvement in later years. I suspect that very improvement has tended to accelerate the Tractarian activity of the present day. The Tractarians do not conceal their hatred of evangelical clergymen, and have an exquisite perspicacity in discerning whence danger to their system may be apprehended. No doubt a pious evangelical clergyman is the opponent they fear more than all others put together.

But whatever may be the forbearance and submission of evangelical men, it is but right to *forewarn* those whom it most concerns to consider it, that a false step as regards Popery just now may be followed by very sudden and very serious results. I mean that the evangelical clergy, some at least of the most active and useful of them, may find themselves *compelled* to do what they have never *threatened* to do, because they never wished it, nor wish it now.

What I mean is this. Our beloved Queen is now cheerfully and thankfully acknowledged by them as temporal head of the Established Church of England and Ireland. They have no sympathy with those disloyal and dishonest men who question her rights. *But how would it be possible for conscientious English clergymen to continue in a Protestant establishment, the head of which was ALSO establishing Popery in another part of her kingdom?* No doubt some would find a way honestly to escape the difficulty, and think it their duty to remain at their posts. But others, I fear, would find the difficulty insuperable. I think I should myself.

In that case the evil of secession, if it were considerable, would be far more dangerous to the Established Church than that of such as go over to Popery. Such men do not strengthen the Church of England while they are in it. Their influence is principally confined to the higher orders of society: the people, *as a body*, have no sympathy with them. Of course a certain number of poor are attracted to their churches by the custom of giving very liberal alms, and others, perhaps, by the love of music and pomp. But the people of England *generally* look on their proceedings with indifference or dislike. It is not so with evangelical preachers. The common people hear them gladly. Experience proves that very moderate

gifts for pulpit ministrations will enable a zealous clergyman to draw together very large congregations. You have seen with your own eyes more poor people gathered together in West Street Chapel, on an ordinary Sunday evening, than I believe would find seats in St. Barnabas church, if the accommodation therein were much greater than it is. They often speak of their "poor." But boasting and misrepresentation are parts of the Tractarian system. I have very frequently attended the boasted daily services at several of these Tractarian churches, and have almost invariably found the attendance small, and that of the poor the minority. It is mere fanaticism to talk, as some do, of "recovering the heathen masses of the ungodly poor to the Church" by such a fashion of religion as the Tractarian.

When Tractarian clergy go over to Rome, though they may draw a lord, or a baronet, and a few gentry with them, their influence, in the way of secession, is absolutely insignificant, when compared with the probable effects of the secession of any considerable number of the evangelical clergy.

This is the point which our rulers, if they really wish the permanency of the Established Church, should carefully ponder. Men like myself may seem—and no doubt *are* in many respects—of very little importance when weighed against such aristocratic agitators as Dr. Pusey, Mr. Bennett,

and Archdeacon Manning. Statesmen and bishops may think it a trifling thing to alienate and disgust less distinguished men, and deem it prudence to conciliate those who generally possess so much of wealth and place in the church. Events will open their eyes. Many persons seem very inconsiderable as friends, who prove very formidable when forced into antagonism. This I doubt not will be the case in instances where it is little expected. Combined forces keep the planets in their places. The inverting of a small force might throw them out of their orbits. The Church has many enemies; it cannot afford to make more: especially such as would prove energetic, zealous, and popular opponents.

For my own part I have never yet received anything from the endowments of the Church, though I have not wanted opportunities of doing so. Nor do I ever intend. I am content to occupy my position as a clergyman so long as I can conscientiously assent to all that my connexion with the Church requires me to sanction. But a change might drive me not only to dissent but to resist. And I feel sure that I am not alone in that apprehension. I hint the *possibility* of such things in order to *prevent* them.

I think the history of the Free Church of Scotland ought to shew our rulers that the conscientious doings of Protestants are very different from



the scrupulous tactics of Tractarians ; both in their principles and in their effects.

And now, my early friend, I feel that inscribing my book to you, a scholar and a literary man, I must say something *deprecatory* as to the style in which it is written. Ordinary readers are easily satisfied on such points, and, for the most part, have neither taste nor learning enough to detect literary error, or appreciate literary excellence. Such, however, is not the case with an accomplished and critical reader like yourself. To meet my wish in inscribing a volume to *you*, every word would be weighed and every sentence carefully constructed. All would be written with the remembrance of those classical models, which in our youth we studied together, before my mind. But the truth is, these lectures have not been *written* by me at all. After I had delivered the first, an excellent member of my congregation asked me not to let them pass away, but suffer them to be printed. I objected that my many and laborious duties left me neither time nor strength to prepare them for the press. He said a shorthand writer should be procured to write them *totidem verbis* as delivered. I knew nothing, but an author's vanity, which could prompt me to decline this. No man, that a scholar thinks worth reading, ever spoke as he wrote. I felt that it was not *I*, but the truth I advocated, which was to be

considered : my consent was therefore given. Your correct taste and searching eye will at once discover the imperfections attendant on hurried corrections of reported unwritten addresses. I believe, however, that your Christian heart will triumph over your intellectual head, and that generally you will be more disposed to rejoice in the truths than find fault with the defects of my volume.

Coming upon you, as these printed pages of dedication will, perfectly unexpected, it is needless to say that I do not consider you pledged to every statement I make. With the essential truth and general tendency of the volume I am certain you agree.

I conclude by expressing my wish that all colleges in our beloved Queen's dominions were presided over by men who, like yourself, add to scholastic attainments that Christian consistency of doctrine and practice which is most likely to secure the training up of our youth in the paths of loyalty, usefulness, and piety.

Believe me ever,

Your affectionate friend,

R. W. DIBDIN.



**LECTURE I.**

**POPERY NOT CHRISTIANITY.**



## LECTURE I.

### POPERY NOT CHRISTIANITY.

“ Because of unbelief they were broken off, and thou standest by faith : be not high-minded, but fear.”—ROMANS xi., 20.

A PRAYER was offered before the beginning of these Lectures. In that prayer I made special and lengthened intercession for the Papists. I spoke of them with tenderness and compassion : as men needing salvation, but in great danger of perishing everlastingly. That prayer will suggest the tone of these Lectures. If any one expects to hear harsh, violent, and bitter harangues, he will be disappointed. It never has been my manner to speak in such a way. I shall not do so now. I have, indeed, ever wished to contend earnestly for the faith, and to avoid that spurious liberality which clothes treachery or cowardice under the more respectable names of charity and moderation. It is to be regretted that the advocacy of truth should be in any way tinctured or weakened by political partizanship, family associations, or worldly interest. I am not conscious of being under the influence of any other motive, than a desire to speak as a minister of Jesus Christ. So to speak,

not only allows, but even requires a man to speak with "all boldness and plainness of speech." It may be convenient for those who fail to do this, to defend their own unfaithfulness and endeavour to bring the zeal of less *cautious* brethren into contempt by speaking in supercilious or derisive terms of 'well-meant but rash anti-popery declamation.' The day is coming when the Master will justify his honest servants, and pronounce their efforts not only 'well meant,' but 'well done.' Doubtless, in that day, the claims of those who so complacently arrogate to themselves the exclusive possession of wisdom and discretion, will be 'weighed in the balance, and found wanting.' Selfishness will not *then* be called prudence, nor will indolent neglect of duty be called love of peace.

The subject of the present Lecture is "POPERY . NOT CHRISTIANITY." By *Popery* I understand that avowed system of religion of which the Pope of Rome is the head. By *Christianity*, I mean that religion of Jesus by which sinners can be saved. I say these are two different things. Nay, they are opposite the one to the other. I do not say that no Romanist can be saved. But if he is saved, it is not by his religion; but in spite of his religion. We are in no difficulty to know what the religion of the Pope of Rome is. It is declared by the decrees of the Council of Trent. The religion of Jesus is to be found in the Bible. We are easily able to compare the two religions together. We do so, and find them very different; so different, that if either of them be true the other is false. "The Bible alone contains the religion of Protestants." If anything be taught con-

trary to that, we reject it. Popery does teach contrary to the Bible, and therefore we say *Popery is not Christianity*. Let it be well understood that this is no mere question of church government. I do not think, as a clergyman, that no Protestant dissenter is a Christian. I confess I look in vain for the wisdom and the piety of the sentiment that pronounces them "in a dangerous condition," because they differ from the Established Church in matters of ecclesiastical government. The Church of England itself does not teach so. Read its own definition of the visible Church of Christ. (Art. xix.) "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."

What is there in this wise and scriptural definition to exclude the Presbyterians, the Wesleyans, the Baptists, the Congregationalists, or even the Plymouth Brethren? Positively nothing.\* I grant that some who ought to know better have interpreted the article differently. But what is that to me? I am not bound by the *interpretations* men may put on the Prayer Book, whoever those men may be. As a minister of the Church of

\* This view of Article xix. I consider to be identical with that of the present learned, wise, and pious Archbishop of Canterbury,—

"One of the first and most needful works of the reformers was to pierce the veil, to *divest the church of the mystery in which it had been shrouded, and to disclose it to the world in its true and scriptural form, as THE COMPANY OF BELIEVERS*. The church is that body which had assembled in the upper chamber of Jerusalem, and there received the promise of their risen and ascended Lord. The church is that party which united together, and "had all things common," and "continued in the apostles' fellow-



England I am sworn to the Prayer Book, and by that I will abide, for I believe it to be entirely free from Popish error and bigotry and intolerance. Many I think defend it who pervert it, and many condemn it who misunderstand it. This article does virtually include all who hold and teach "the truth as it is in Jesus." It shuts out none of the different large bodies calling themselves Christians, but the Socinians and the Papists. And why are they shut out from the visible Church of Christ? The Socinians improperly call themselves Unitarians—since all scriptural Trinitarians are Unitarian also; seeing they hold the Trinity in Unity, which Socinians do not. They are, therefore, shut out by this article from the visible Church of Christ. The God which they profess to worship is not the God of the Bible, and is, in fact, a mere invention of their own, differing in no essential point from the imaginary God of a Deist, who denies Revelation altogether. The reason the Papists are by this article excluded from the Church of Christ forms the subject of the present Lecture, and shall be stated more fully.

The article assigns *two marks* for the true Church of Christ.

1. Preaching of the pure Word of God; and
2. That the Sacraments be duly administered.

The Pope's Church wants both these marks, it has

ship." The church is that "*congregation of faithful men,*" in all ages and of all countries, who maintain in their purity the doctrines and institutions of the Gospel. The ministers of this church are those called to serve the united body, to perform the prescribed rites, to teach, to rebuke, to exhort, to warn, to comfort, and to commit perpetually to other faithful men the things which they have themselves received."—*Charge to the Clergy of Chester*, 1841, p. 33.

rejected the pure Gospel for doctrines which are blasphemous and idolatrous; it has set aside the Sacraments, and instituted human ordinances in their place. The Holy Ghost, by the mouth of Paul, warns the Church of Rome against being "highminded;" and threatens, if it be so, it shall be "cut off." The Jews, as "natural branches," had been broken off, the Gentiles were grafted in. The Apostle continues, "Well: because of unbelief they were broken off: and thou standest by faith: be not highminded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity (*i. e.*, cutting off) of God. On them which fell, severity (*i. e.*, cutting off): but toward thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off," (Rom. xi., 20—22.) The Church of Rome *has* been highminded. The Bishop of Rome has set himself up as Lord over kings and emperors, and all other churches, and therefore **IT IS CUT OFF.** The Church of Rome is no part of the Church of Christ; not even a corrupt part. No so-called church, which departs from the faith can be allowed to claim the name of Christian. It is idle, in such a case, to talk of apostolic succession, the antiquity of its bishopric, to speak of Rome as our mother, or elder sister. This is no question of church government. The question is, does that church teach according to the Word of God? If it does not it is not a Christian Church. Now it is very easy to prove that both in doctrine and in sacrament the Pope's church is against the Word of God. If this be proved then it is also proved that **POPERY IS NOT CHRISTIANITY.**

I proceed to prove this,—

1. DOCTRINE.—As to the great doctrine of justification, what saith the Scripture? In the Epistle to this very church of Rome we find it thus written, “We conclude that a man is JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW.” (Rom. iii. 28.) Has the Pope’s church held to that doctrine? It has not. The Council of Trent, whose doctrine no papist will venture to dispute or deny, teaches thus:—

“Whoever shall affirm, that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or *that the grace by which we are justified is only the favour of God: let him be accursed.*”

“Whoever shall affirm, that *justification received is not preserved, and even increased in the sight of God, by good works; but that works are only the fruits and evidences of justification received, and not the causes of its increase: let him be accursed.*”

Compare this doctrine of the Pope’s church with that of the bible. Both of them cannot be true. Paul says we are justified by *faith without works*. The Pope says we are justified by *faith and works*. Paul says, “a man is *not* justified by the works of the law, but by the faith of Jesus Christ.” (Gal. ii. 16.) The Pope says a man is only *partly* justified by faith, and that he *is* justified, in part at least, by the works of the law; and furthermore curses all who agree with Paul and differ from himself. Holy Martin Luther, when he was brought out of the Pope’s church, with divine sagacity early declared

that "justification by faith alone is the test of a standing or a falling church." This is a true witness. It matters not what else a man is taught, if he be taught to trust in anything but *Christ alone* for salvation, he is not taught Christianity. So long as he trusts to anything else, directly or indirectly, he cannot be saved. Now the Pope's church *does* teach men to trust in something else. This is the great crime of Popery; it sets aside the religion of Jesus Christ, and it puts another religion in its place. Whatever else it teaches, it does not teach "the truth as it is in Jesus." It mixes faith and works together in justification, and gives to men the glory due to Christ; and therefore it is not Christianity.

II. SACRAMENTS.—The Pope's church will as little stand the test of Scripture with regard to sacraments, as it does with respect to "the preaching of the pure word of God." What does the Bible teach touching the Lord's Supper?

"As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. xxvi. 26—28.) "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you." (Luke xxii. 19, 20.) "When he had given thanks, he brake it, and

said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." (1 Cor. xi. 24—27.)

What now does Christ himself call the Lord's Supper? Bread and wine. He says they are to be received in remembrance of him. It is a *mere* remembrance. Whatever benefits of a spiritual kind accrue from the worthy receiving of that ordinance, come to the recipient through faith alone. The bread and wine are themselves simply memorials. Now what does the Pope's church teach on this subject? Hear the Council of Trent. It decrees—

*"That immediately after the consecration, the true body of our Lord, and his true blood, together with his soul and Divinity, do exist under the species of the bread and wine ; his body under the species of bread, and his blood under the species of wine, by virtue of the words of consecration ; his body also under the species of wine, and his blood under the species of bread, and his soul under each species, through that natural connexion and concomitance by which all the parts of Christ our Lord, who has risen from the dead no more to die, are closely connected together ; and his Divinity, through the wonderful and hypostatical union thereof with*

*his body and soul ; that it is most certain that all is contained under either species, and under both ; for Christ, whole and entire, exists under the species of bread, and in every particle thereof, and under the species of wine, and in all its parts :”(!!!)—*“that by the consecration of the bread and wine, the whole substance of the bread is converted into the substance of the body of Christ our Lord, and the whole substance of the wine into the substance of his blood ; *which conversion is by the holy Catholic church fitly and properly called transubstantiation :*”—“that all the faithful in Christ are bound to venerate this most holy sacrament, and to render thereto the worship [of *latria*,] *which is due to the true God.*” !!!

From this we learn that the Pope teaches his followers to believe that if one of those wafers which are used in his church instead of ordinary bread, be broken into a thousand pieces, every separate crumb contains the body, blood, soul, and divinity of Jesus Christ ; and ought to be worshipped as such.

How differently does a Scriptural church teach on this subject !

“The sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, (FOR THAT WERE IDOLATRY TO BE ABHORRED OF ALL FAITHFUL CHRISTIANS ;) and the natural body and blood of our Saviour Christ are in heaven and not here : it being against the truth of Christ’s natural body to be at one time in more places than one.” (Communion Service of the Prayer Book.)

Well would it be, in this respect, if all who are sworn to teach according to the Prayer Book,

taught this! I cannot however but remember this is not the case, and therefore warn you against those treacherous and dishonest men who sympathize greatly with Popery, though they are ordained ministers of the Established Church of England and Ireland. Even at the present time, while protesting against Popery, they mix Popish teaching in their protests. On the subject of the Lord's Supper, if they do not teach transubstantiation, they come as near it as they dare. They bow down to the bread and wine and cross themselves before it, and speak as of the **TRUE PROTESTANT VIEW** of the Lord's Supper with as much abhorrence as the Pope himself. I will quote from a sermon lately put forth on the subject of the Papal aggression. It is not by Dr. Pusey, or Mr. Dodsworth, or Mr. Bennett, or any of the more distinguished members of those who love to call themselves the "Anglican clergy." The sermon was preached not very many yards from this place of worship, by the Rev. Nugent Wade, in his own church, St. Ann's, Soho. This gentleman has, what I should consider, a large income from the funds of the Established Church, and is of course sworn to preach the doctrines of that church. Observe, then, how he endeavours to make it appear that the orthodox dissenters from the Church of England and Ireland are, at least, *as greatly in error* as the idolaters of the Pope's church. He asks (page 10)—

"Of what avail is it to have renounced and protested against the contradictions to the evidence of our senses in their novel teaching concerning the Lord's Supper, in the doctrine of transubstantiation; if we any of us err **AS WIDELY FROM ITS**

VITAL TRUTH, treating it as a *mere memorial*, losing all sight of its being a *Sacrament*, in which with 'the outward and visible sign, bread and wine, which the Lord hath commanded to be received,' there is also 'an inward and spiritual grace,' 'the body and blood of Christ, which are verily and indeed taken and received by the faithful;' so that while what we eat is indeed still bread, and what we drink is indeed still wine, 'the bread which we break' is *nevertheless, as the Apostle teaches, 'the communion of the Body of Christ;' and 'the cup of blessing which we bless, is the communion of the Blood of Christ.'*"

I solemnly declare that I agree with the dissenters who are here condemned as being as bad as the Papists. I would not belong to the Church of England another hour if I believed it taught anything else. It *does* teach that the bread and wine are mere memorials. Let any unprejudiced and intelligent Christian read the service for the Communion of the Lord's Supper, and see whether again and again it does not studiously represent the bread and wine as mere memorials. Whatever "inward and spiritual grace" there is, is *by faith* and not by the bread and wine. But worldly and superstitious men are either so blind they cannot, or so dishonest they will not, see the plain teaching of that church whose bread they eat and whose doctrines they deny.

To return, however, to our great subject. I have shewn that Popery is contrary to Scripture, both in doctrine and sacrament, and therefore now, in the name of the FATHER, and of the SON, and of the HOLY GHOST, I declare solemnly that, **POPERY IS NOT CHRISTIANITY.** And since these



things are so, there are three practical hints which I think especially suitable for the children of God in these times.

1. Popery should be treated as a *serious matter*. We should avoid all ill-placed mirth and ridicule connected with it. It is nothing less than cruelty to the Papists to make that a subject of jest and laughter which they unhappily mistake for Christianity. It is not only cruel and insulting to their feelings to make sport of that which they call religion, but it implies a criminal indifference to their everlasting well-being. We do not laugh when a man commits murder. Why should we laugh when a man commits idolatry, which is at least as great a crime? What should we think of that man's humanity who could go through the horrid details of a tale of blood with humorous remarks and mirth-inciting observations? And what should we think of that inconsistency which tempts men to tell and hear anecdotes of Popish idolatry with levity and shouts of derisive approbation? I tell you what I think of it. *Satan himself has helped to harden men's hearts on such occasions, and made them smile when they ought to weep.* Nay, I will venture so far as to say, it is hard to think a religious professor thoroughly in earnest when he jests on so sad a subject.

2. Next, be it observed, *Popery should not be despised*. Men talk of intellect, education, and the enlightenment of the nineteenth century, as though these must infallibly prevent the spread of Popery in our land. Intellect! Has Cardinal Wiseman no intellect? I believe he has far more than most of those who speak so confidently and so contemptuously of the "bigotry and ignorance

of Papists." Have the Jesuits in any age or in any land shewn themselves wanting in intellect? Has Satan himself, the author of Popery, and the chief guide of its agents, no intellect? What besotted and dangerous self-conceit to pretend to sneer down Popery by boasting of intellect, education, and enlightenment! It shews neither feeling nor intellect to speak coarsely and flipantly, as many do, of the "MUMMERIES" of Popery. It is a brutal neglect of kindness to call religious ceremonies which engage (alas!) the deepest and most earnest affections of men's hearts by such a name; and it is a manifest proof of profound ignorance of human nature not to be aware that such "mummeries" are admirably calculated to work effectively on the unconverted hearts of the most intellectual and educated of our race. Such proud and contemptuous language springs from nothing but shallow and superficial minds; minds, that is, which are shallow and superficial as to all that concerns the best and eternal interests of mankind.

Besides, all this proud boasting about intellect and the nineteenth century is *answered* effectually, though not *silenced* it seems, by the simple fact that Popery *has* spread and *is* spreading more in this nineteenth century in England than it had done for at least 150 years before.

Learn from facts. See how Socinian preachers, who are too *intellectual* even for the faith of the majority of Protestants, can give their help at this time to Popish priests in endeavouring to thwart and overthrow the national protest against Popery. See, too, *intellectual* and extreme dissenters among Baptists and Independents doing the same. What-

ever be the explanation of these things, they are facts. Depend upon it, too, that the cause of Popery does not, and will not, want for aid (however it may be rashly despised for its "mummeries") from the most intellectual among open and concealed infidels.

3. But, chiefly, Christian people should remember that *prayer is the great engine against Popery*. The Pope is the greatest enemy Jesus Christ has upon earth. He is the Devil's Bishop and not Christ's. All who help the Pope, help the devil. How admirably did that pious, learned and highly-gifted young king Edward VI., enter into the true view of the Pope's character :

"He calls himself the Pope, which word signifies father unto all nations, whilst he brings them to destruction. Nay, he calls himself the vicar of Christ, and deputy of Peter, and God upon earth ; *whilst he is vicar to Beelzebub, deputy to Lucifer, and a demon upon earth*. For he would seem to be very good, while he is very wicked. And it is no wonder if the ministers of the devil appear brave and triumphant outwardly, for St. Paul writes to the Corinthians, 'No marvel what false apostles and deceitful workers can transform themselves into, Satan himself being transformed into an angel of light.' "

Happy for England and Ireland had all its sovereigns been guided by the same principles, and partakers of the same light ! The dying prayer of this little-understood and greatly-undervalued prince contained what *ought to be* the daily petition of every British sovereign, in these words :  
*"O LORD GOD, DEFEND THIS REALM FROM PAPISTRY, AND MAINTAIN THY TRUE RELIGION."*  
*Such ought to be the prayer of every subject of*

our gracious and beloved Queen Victoria. And in order thereto, they should pray that the Lord would give her such counsellors, or give her advisers such wisdom, as may help her to keep her people free from the wasting and defiling pestilence of Popery.

They should pray for the Papists themselves: that the God of all grace would give them repentance to the acknowledgment of the truth. In prayer meetings, in family worship, and in secret devotion, the Papists should never be forgotten. They need the prayers of Christians as much as the heathen or Mahometans, and ought as little to be shut out from their compassion.

Those who profess and call themselves Protestants should pray for themselves: to be kept from the snares and fascinations of Popery. Those who have been loudest and boldest in their declamation against Popery and its "mummeries," have often been known to fall among the most enslaved of its victims and the most imbecile of its votaries. The confidence of ignorance makes wise men to tremble. It is not wise to bluster and talk about indignation and scorn and contempt. "The fool rageth, and is confident." (Prov. xiv. 16.) He may think his own intellect very safe from slavery, but "a prudent man foreseeth the evil and hideth himself." (Prov. xxii. 3.) Such an one will know that "he that trusteth in his own heart is a fool" (Prov. xxviii. 26), and therefore will pray to be kept from the paths of the deceiver and the destroyer.



## LECTURE II.

### MARIOLATRY IDOLATROUS.

“There is one God, and one Mediator between God and men, the MAN Christ Jesus.”—1 TIM. ii., 5.

I WISH to remind you, my dear brethren, of my desire to deliver these Lectures in a spirit of calm, serious earnestness—a spirit far different from, and, I hope, much better than, that furious and boasting tone which has unhappily marked so large a portion of the agitation, which has been carried on for some weeks past, against Popery in our land. I wish to remember, and would beseech you to do the same, that the Papists have feelings, which we ought not intentionally to outrage, and that they have immortal souls, which are endangered by the errors which they are taught. I cannot, therefore, speak on the subject of Popery without deep seriousness and concern. Such expressions applied to their religion, as “mummery” and “nonsense,” very ill, in my judgment, express the views that ought to be held concerning such a subject. If Christianity be the only religion whereby a man can be saved, and if Popery be opposed to Christianity, then the errors of the Papists in their religion call for something very different from ‘scorn and contempt.’ My brethren, surely compassion and sorrow would far better ex-

press a Protestant's view of the errors of their religion. And I feel especially bound to say this, on account of the subject which lies before us for this evening's Lecture; that subject being "MARIOLATRY IDOLATROUS."

By "Mariolatry" I mean that worship of Mary which is practised, and which is sanctioned by the Pope. I feel, dear brethren, that in making such an assertion as that Mariolatry is idolatrous, I must be using language as painful and offensive to every sincere Papist, as Socinians would use to a Christian when he says that to worship Christ is idolatry. I feel this. We ought, therefore, to speak with great tenderness and great care upon such a subject, and not roughly, rudely, unmercifully, or inconsiderately scoff at, much less revile, those who unhappily hold what we believe to be idolatrous and destructive error. But while, dear brethren, we are charitable to men, it is also our duty to be faithful to Christ; and because that is our duty, we have no choice but to denounce the worship of the Virgin Mary, as carried on in the Church of Rome, with the sanction and approval and direction of their ecclesiastical superiors, as nothing less than idolatry.

Before considering the subject, let me repeat what is the foundation of this, and of all other sermons which are preached from this place. It will be found in the language of the Sixth Article of the Established Church of England, wherein we read,

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy

Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church."

This I take as the foundation of every discourse that I deliver, that nothing is to be received as the truth of God, or is necessary to salvation, but that which is warranted by the Bible. And therefore we are at once at issue with the Church of Rome; for the Creed of the Church of Rome is this. I am not going to read the whole, but only part of it.

"Saints reigning with Christ, are to be honoured and invoked, that they may offer prayers to God for us; and their relics are to be venerated." Amongst these "saints," the principal, of course is Mary, the mother of Jesus. "I most firmly assert, that the images of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained, and that due honour and veneration are to be given to them. **THIS TRUE CATHOLIC FAITH, OUT OF WHICH NONE CAN BE SAVED, I now freely profess and fully hold.**" That is, the Catholic faith as the Church of Rome holds it; namely, that the saints are reigning with Christ, and that we must pray to them for their prayers, in order to obtain our salvation; and except a man hold this faith he cannot be saved. That is the doctrine of the Church of Rome: and we contrast it with the doctrine of the Bible.

Now, I say, that the whole of the worship of Mary, as insisted upon by that creed, and practised and taught by the Pope, is at once condemned by the text. "There is" but "one God," Father, Son, and Holy Ghost, "and one Mediator between God and men, the **MAN** Christ Jesus." In denying that Mary is worshipped as God, the *Papists*



say that they only use her as a mediator. Our reply is, that "there is but one Mediator, the man Christ Jesus." All the intercession with God, which they ascribe to Mary, the Bible confines to Christ alone.

And we prove this by the Bible. In the Epistle to the Romans, (viii., 34), "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Then again, in the Epistle to the Hebrews, (vii., 24), "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And in the 9th chapter of that epistle, at the 24th verse: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." And, once again, in 1 John ii., 1, the beloved Apostle says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." And so in many other passages that might be quoted, Christ is spoken of as a mediator, and as THE Mediator; and the text informs us, that there is but "one Mediator" as there is but "one God;" and that one is "the man Christ Jesus." The Bible never says one word about Mary being appointed a mediator. How, then, can we believe that she is? We cannot believe it on the mere word of the Pope. It is not only without the support of Scripture, but it is *against* the Scripture. It is in fact,

dear brethren, putting Mary in the place of Jesus, ascribing to her all that the Bible ascribes to the *man* Christ Jesus.

There was a difficulty in making Mary a mediator, because she was a sinner like ourselves; and therefore after struggling with this difficulty for several hundred years, the Church of Rome at last, in the reign of the present Pope, has determined that Mary was conceived without sin; and therefore the Church of Rome now holds what is called the *immaculate conception* of Mary, the virgin, the mother of Jesus in his humanity. This, of course, we do not hold, and declare that it is contradicted by the Word of God, which says, concerning the saints, in the 1st Epistle to the Corinthians, in the 5th chapter, and at the 22nd verse, "In Adam all die;" and Mary came from Adam. It was different with Jesus: "he was conceived by the Holy Ghost," and was therefore conceived without sin; but Mary was not, for "in Adam all die." And therefore we reject this immaculate conception of Mary.

And, further, we reject the miraculous *assumption*, as it is called. It is the faith of the Church of Rome, that Mary was taken up into heaven, in order that she might there carry on her mediation on our behalf. We reject this as a fable, because it has no warrant of Scripture on which to stand.

Even if it were true that the Pope gives to Mary only the honour that is due to a creature mediating, we should say that he robs "the man Christ Jesus" of his exclusive privilege, and he disobeys God, and dishonours the Lord Jesus Christ. But we cannot admit that he only does this. We say

that he actually gives to Mary the honour that is due to God himself; and this we maintain to be idolatry, and of course contradictory to Scripture. When we worship Christ as God, we worship him because the Scripture tells us that he is God: and when we ask Christ as man to mediate for us, we do it because the Bible tells us that Christ is the man-mediator; we enter into no enquiry how he can be God and man, in the same person, and act as God and man in two natures; we leave that in the mystery in which he has left it, and believe it because the Word of God tells us it is so. But the Pope of Rome not only worships the Virgin Mary as mediator, without the authority of the Bible, and against the authority of the Bible, but he practically worships her as God. Now, dear brethren, in order to prove this—for it is not an assertion that ought to be made without proof.—I must pain your hearts by reading what we cannot consider in any other light than awful blasphemy; and yet it is held by the Papists, with the sanction and the approval of the Pope. I must quote some of the addresses which they make to Mary, and also some of the things which they say concerning her. I shall quote nothing but what is the ordinary language of the so-called *pious* Papist; and of which all who are really sincere in the Roman Catholic religion would at once approve.

I shall begin with a somewhat extraordinary testimony from no other than Cardinal Wiseman. Here is a little catechism, which was printed at Easter in the present year, and was, by the commendable diligence, as I think, of the Roman Catholics, placed within the reach of one of my *own congregation*, with a view, doubtless, of draw-

ing away that sheep from my fold, and bringing it into communion with the Church of Rome. It bears the *imprimatur* of "Nicholas," *i. e.*, Nicholas Wiseman, "Bishop of Melipotamus." That was the name he went by before he was made Cardinal Archbishop of Westminster. In this Catechism the person is asked to say "The Hail Mary."

"Hail Mary! full of grace! The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, the Mother of God! pray for us sinners now, and at the hour of death. Amen."

Then it goes on to ask, "Why do you say the Hail Mary so often? *A.* To put us in mind of the Son of God being made man for us. *Q.* And for what other reason? *A.* To honour the blessed Virgin, mother of God, and so beseech her prayers for us."

Then again, in giving direction for morning prayer, it says, "What prayers should you say after this?" "*A.* I should say the Our Father, and the Hail Mary, and the Apostles' Creed. The Apostles' Creed is no prayer, although some ignorant people include it in their prayers. You see, they are told to do so here. "What prayers should you say after this? *A.* I should say the *Our Father*, the *Hail Mary*, and the *Apostles' Creed*: and make acts of *faith*, *hope*, and *love* of God."

I must, before I put down this catechism, draw your attention to another thing. Here are the ten commandments; and these questions are put: "What is the second commandment?" We consider the second commandment to be, "Thou shalt

not make to thyself any graven image, nor the likeness of anything that is in the heaven above, or in the earth beneath, or in the water under the earth. THOU SHALT NOT BOW DOWN TO THEM, nor worship them." But what does the Church of Rome, according to Dr. Nicolas Wiseman, call the second commandment? "Thou shalt not take the name of the Lord thy God in vain." The third is that on the sabbath day; and then, in order to make up for what has been missed, it is said, "What is the ninth commandment? *A.* Thou shalt not covet thy neighbour's wife. *Q.* And what is the tenth commandment? *A.* Thou shalt not covet thy neighbour's goods." That is the way in which Cardinal Wiseman, or rather the Pope of Rome, deals with the word of God.

Now, brethren, there can be no doubt whatever as to the teaching of the Church of Rome in worshipping Mary—*i. e.*, in praying to her; and you observe the cardinal's catechism asks the question, "Why do you say the Hail Mary so often?" It is not without reason that the question is put; for they are taught to pray much oftener to Mary than to God. I have in my hands an instrument which is strange amongst us, but which is very common amongst the Roman Catholic people. The devout Roman Catholic people would not be without such an instrument, I believe. It is what they call a rosary, a string of beads which was blessed by the late Pope. The use of it is to count their prayers; they say ten *Ave Marias* to one *Pater noster*; or in plain English, for they say their prayers in Latin, they must pray to *Mary the Virgin* ten times, and pray to God but *once*. There are ten small beads, and then one

large bead, and then ten small beads, and so on ; and thus, when they have said one prayer to Mary they draw up one of the small beads, and when they have said another they draw up another small bead, and so on, till they get to the large bead, and then they say a *Pater noster*, or "Our Father ;" and when they get to the end of the rosary, they can count how many prayers they have offered up.

Now let us see the *nature of some of the prayers* that are offered to the Virgin Mary, and here I shall quote from a book that is highly approved by Cardinal Wiseman. It is called "The Glories of Mary," a book well known to most Roman Catholics, and in general use amongst them, in fact as much in use as any book of devotion amongst us.

"It is the opinion of many," says the writer of the book, "(and I hold the opinion to be true and indubitable as, I shall prove in the sixth chapter of this book,) that *all God's graces are dispensed through the hands of Mary*, and that *all the elect are brought to salvation through this Divine Mother*. In conformity with this opinion, it may be said that *the salvation of all depends on preaching devotion to Mary and confidence in her intercession*. It was *by preaching devotion to Mary*, that St. Bernardine of Sienna *sanctified Italy*, and that St. Dominick *converted so many provinces*. St. Lewis Bertrand and so many other celebrated preachers never omitted in their sermons to exhort their hearers to devotion to Mary." Again:—"Mary, she is Queen of mercy alone—she is a Sovereign, not to punish sinners, but to pardon and forgive them. Writing on these words of the Psalmist: 'I have learned two things, power be-

longs to God, and mercy to the Lord.' Gerson observes, that as the kingdom of God consists in mercy and justice; *the Lord has, as it were, divided it, reserving to himself the dominion of justice, and yielding to his Mother that of mercy.* St. Thomas confirms this explanation, when he says in his preface to the Canonical Epistles, that one-half of the kingdom of God was given to Mary when she conceived and brought forth the eternal Word, *so that she became Queen of mercy, as her Son is King of justice.*" And once again: "Come then, *hardened and inveterate sinner, how great soever your crimes may be, come and behold! Mary stretches out her hand, opens her breast to receive you. Though insensible to the great concerns of your salvation, though UNFORTUNATELY proof against the most engaging invitations and inspirations of the Holy Ghost, fling yourself at the feet of this powerful advocate. Her throne, though so exalted, has nothing forbidding, nothing dreadful; her heart is all love, all tenderness.* If you have the least remains of confidence and reliance on her protection, doubt not she will carry you through her own most blessed heart, *in the most speedy and most favourable manner to the truly merciful and most Sacred Heart of her Son Jesus.*" See, my brethren, what an insinuation is here made against Jesus. He is "the king of justice;" but as for Mary, she is "the queen of mercy." Jesus is "all powerful and terrible to punish;" as for Mary, there is nothing terrible about her throne; she is all sweetness, all love, all mercy.

Now let us turn to the word of God, and see what that says about this "terrible Jesus." In the Epistle to the Hebrews (iv., 14), hear what

God himself says about our man-mediator : See-  
 "ing then that we have a great High Priest,  
 that is passed into the Heavens, Jesus the Son of  
 God, let us hold fast our profession ; for we have  
 not a High Priest who cannot be touched with the  
 feeling of our infirmities, but was in all points  
 tempted like as we are, yet without sin. Let us  
 therefore *come boldly to the throne of grace, that  
 we may obtain mercy*, and find grace to help in  
 time of need." Is it right, then, of the Pope to  
 represent Christ as all justice and terror, and  
 Mary as the only mother of mercy, and the one  
 means of approaching God without fear ?

I must hasten to another book, which is also in  
 common use, and which has gained some notoriety  
 from having been lately quoted in the "*Times*"  
 newspaper. It is called "The Garden of the Soul,"  
 and lately (I know not what change has *now* taken  
 place) might have been purchased at any book-  
 seller's shop, certainly at any Roman Catholic  
 bookseller's. In that book there is "The Litany  
 of our Lady of Loretto, wherein it is said, '*We  
 fly to thy patronage, O holy Mother of God ; despise  
 not our petitions in our necessities, but deliver us  
 from all dangers, O ever glorious and blessed Vir-  
 gin.*' And then follows a hymn, of which I must  
 read you only a part :—

" O pure, O spotless maid,  
 Whose meekness all surpass'd ;  
 Our lusts and passions quell,  
 And make us mild and chaste :  
*Preserve our lives unstain'd,*  
*And guard us in our way,*  
 Until we come with thee  
 To joys that ne'er decay."

"The Mother of God," you perceive, my breth-



ren, is used in this form, and very frequently in all the forms of address to Mary. It is really blasphemy. Mary was not the mother of God. Mary was the mother of *the man* Christ Jesus; and though he be called "the Son of God," the angel in the Gospel explains it to her, saying, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: *therefore* also that holy thing which shall be born of thee shall be called the Son of God." To show, that when Christ was created in the womb of the Virgin by the Holy Ghost, he took his human origin from God, and not according to the common order of nature. This was the meaning of his being called the Son of God, that he was born of God, in respect of his being conceived by the Holy Ghost, and not that the second person of the Trinity was the Son of Mary. He was from all eternity co-equal with the Father and the Holy Ghost. It is therefore ignorance, or worse, to call Mary "the mother of God," because the Son in his humanity is called "the Son of God."

I must now read to you a short prayer, which is in the handwriting of Dr. Achilli, and was sent to me by him. You will all remember his name, no doubt; it is not many months since he was in the Pope's power, and in the dungeons of the Inquisition, and, as many thought, in peril of his life. He has given me this prayer, taken from the Roman Breviary, in Latin, hearing that I was about to lecture on this subject, and thinking it might be interesting: "Hail, Queen! mother of mercy! hail, our life, sweetness, and hope! To thee we exiled sons of Eve do cry: to thee we pray, groaning and weeping in this vale of tears.

Come then, *our advocate!*"—"We have an advocate with the Father, Jesus Christ the righteous;" but here is another, you see—"Come then, our advocate, turn to us those merciful eyes of thine! and show the blessed Jesus, the fruit of thy womb, to us after this exile. O merciful, O divine, O sweet Virgin Mary!"\*

I am so limited for time, that I cannot attempt to enlarge upon the things which I am naming; in fact, I am really glad to get through them as fast as I can, for it is really painful and wounding to one's heart, to meddle with things which we cannot call other than blasphemies; it is to every Christian mind more painful than can be expressed. But I must beg you to hear a few more instances. Pope Gregory XVI., the man who preceded the present Pope, Pius IX., wrote a letter. Here is a part of it: "On this most joyful day, on which we celebrate the solemn feast of the *triumphant Assumption into heaven of the most Blessed Virgin*: so that she, whom we have found our patroness and preserver, in the midst of the greatest calamities, may stand over us propitiously, while we are writing to you, and by her *heavenly inspiration*, may lead our minds to such instructions as will be most advantageous to the Christian flock.

"Now, that all these events may come to pass happily and successfully, *let us lift up our eyes and*

\* *Deprecatio ad B. Virginem, in Brevario Romano*:—"Salve Regina, mater misericordiæ, vita, dulcedo, et spes nostra, salve; ad te clamamus exules filii Hevæ, ad te suspiramus gementes et flentes in hac lacrymarum valle. Eja ergo, Advocata nostra, illos suos misericordes oculos ad nos converte, et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende, O clemens, O dia, O dulci Virgo Maria."

See also the *Litanie Lauretane*.

*hands to the most holy Virgin Mary, who alone has destroyed all heresies, and is our greatest confidence, even the whole foundation of our hope."* What more could be said of God? The same Pope, in the year 1840, eight years later, granted an indulgence of 100 years to every one who recites the following short prayer: "O immaculate Queen of heaven and of angels! I adore you! It is you who have delivered me from hell. It is you from whom I look for all my salvation!"

Now, my brethren, if this be not idolatry, what *is* idolatry? If this be not ascribing to Mary what ought to be ascribed to God, what words could ascribe to Mary what ought to be ascribed to God? If language has any power of conveying ideas at all, what must those ideas be which are conveyed by these words? I do not remember, in the whole course of my reading, any prayers which more plainly speak of divine power, divine mercy, and which, addressed to God, more plainly declare that he is God, than this prayer does that Mary is God.

Let me read to you one instance more, and my painful task, on this point, will be finished. It is an extract from a sermon, preached in London, by the Abbé Papillon, a name very familiar to some. The sermon was thought so highly of by the leading clergy among the Papists, that they thought it expedient to publish themselves. It commences thus:—

"Mary glorified God most holily in her mortal life, and now God glorifies her magnificently, *placing her throne at the side of that of her Son*, and above those of the cherubim and seraphim. Assembled, my brethren, to celebrate the great festival of her *glorious assumption*."—We, of course,

cannot but regard that as a mere fable. We never read in the Word of God of her miraculous assumption, nor do we believe those traditions which have come down to us, to say that she was taken into heaven.

The Abbé says, "Assembled, my brethren, to celebrate the great festival of her *glorious assumption into heaven*, the most solemn of all those which the Church celebrates in honour of the blessed virgin, let us fix our attention, and partake, as much as our weakness will permit, in the lively joy caused in the celestial habitation on her triumphal entry; but let us not confine ourselves to a barren devotion; let us ask ourselves what it was that *merited for Mary* so high a degree of grandeur and sublimity? Was it principally her firm faith, her virginal purity, or her ardent love? No. What was it, then, that most *influenced the choice of the Almighty*, in decorating her so splendidly? It was that rare virtue by which man, being displeasing to himself, becomes infinitely pleasing to God."—Not faith: the Pope does not thus teach his people.—"Humility, without which the building cannot stand; let us dig as deep as we can into our interior, in order that it may deeply cast its roots; let us on this beautiful day *obtain it of God by the pressing entreaties of Mary, for she is the mother of God, and our mother. As mother of God, she can do much with him; and as our mother, she can do much in our favour. Let us, then, on this great day, place ourselves under her special protection; and after having offered this short homage, so legitimately due to the queen of angels*, let us continue the subject we began some weeks ago, touching the sinner's delay of conversion."

And now, my brethren, let me forewarn you, lest you be shocked at what follows. The Abbé goes on to speak of the impenitent sinner. He says :

“In this deplorable blindness he thus passes his days, leaving, at his death, his coffers full of gold, and himself devoid of the gold of that charity which alone has currency in the future life. *Without thinking of it, he passes into eternity! After having pronounced those awful words, the venerable preacher sunk down, and cast a profound sigh; he was instantly carried into the sacristy, and expired while the sacrament of extreme unction was administering to him.*”

Think, my brethren, of the venerable man having, with all that eloquence of language, told them that Mary had such power, as mother of God, to do much *with him*, and then, as their mother, to do much *for them*—not even mentioning the name of Christ, but making the whole of his sermon turn upon what Mary was, and upon what Mary did; and even whilst warning a sinner, who little thinks that he is so near death, and is in blindness, dropping dead in his pulpit—in London! This is no old story; there are living witnesses that saw and heard this. It was in the year 1825.

Now, my dear brethren, whatever explanations or subtle distinctions may be made by astute minds, we can see the actual worship which is thus offered to Mary, deliberately and advisedly, in no other light than as idolatry. Indeed, if it be not so, we have, as a nation, laid upon our consciences, and upon the conscience of our Sovereign Lady the Queen, one of the most solemn, fearful, and false accusations which one human being can bring *against another*. I allude to **THE CORONATION**

OATH, which her Majesty took when she ascended the throne ; and, as it may not be familiar to many of you, I will read it.

“ I, Victoria, do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe, that in the Sacrament of the Lord’s Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever ; and that *the invocation or adoration of the Virgin Mary or any other Saint, and the sacrifice of the Mass, as they are now used in the Church of Rome*, ARE SUPERSTITIOUS AND IDOLATROUS. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or *without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof*, although the Pope or any other person or persons or power whatsoever shall dispense with or annul the same, or declare that it was null and void from the beginning.”

You see her Majesty has bound herself for life to this ; for she says she can never be released from this oath, or from any part of it. The excellent and pious writer of the book in my hand ;—

have mentioned the names of various unsound teachers, I will, in this instance again depart from my custom, and mention the name of a sound teacher;—it is the devoted and intelligent Mr. Thelwall, whose name is appended to this book; and it is he who says,—

“Till the fatal year 1829, this declaration was also made, repeated, and subscribed by every member of both Houses of Parliament. And thus every member of the Legislature, in entering upon his legislative functions, did solemnly renew the charge of idolatry against the Church of Rome. *The Sovereign, by the very tenure by which the crown is held, does so still.* And what does this amount to, but that the British nation, in its national capacity, brings against the Church of Rome the awful accusation of idolatry.”

Now, dear brethren, this is the oath respecting which our gracious and beloved Queen’s grandfather, George III., is said to have declared, *that rather than break it he would lay his head upon the block on the scaffold*; and that was spoken like a Protestant king, and like an honest Englishman.

I have spoken at considerable length upon this subject of Mariolatry; because Protestants generally are really not aware of the true nature of Popish worship. And Christian pious people sometimes think, that an over-heated zeal leads even good men to exaggerate, when they call Popery idolatry. Let me ask you, then, as in the presence of God, have I exaggerated? Have I not proved all that I have advanced? Alas! my brethren, I should be thankful if it could be *disproved*. No man who really cares for the glory of *Christ* and for the good of souls could wish other-

wisely. Let me, therefore, in conclusion, entreat you to use, both directly and indirectly, all your influence to prevent the spread of this idolatry; and do it under the influence of two motives.

The first motive is, *zeal for Christ*. Whether intending or not, every Papist casts dishonour upon the Lord Jesus Christ when he prays to Mary. He is taught to expect more mercy, more compassion, more love from her, than from Jesus Christ. And is not this dishonour to the Lord Jesus Christ? Whatever reverence we may owe to the name of Mary, as the mother of Jesus,—and doubtless “all generations shall call her blessed,”—yet shall we say that she has more mercy, more compassion, more tenderness,—or, if she had them, could use them on our behalf,—than Jesus? Did Mary keep the law for us? Did Mary fulfil that “righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe?” Was Mary so made subject to the law and obedient to the law, as that she could work out a righteousness for them that believe on her? Did Mary bleed on the cross for us, that the blood of the victim might be the atonement for our sins? Was Mary able to satisfy the demands of justice? or, if she were able, was she ever called to do so? My brethren, it is “the Lamb of God that taketh away the sin of the world.” It is Jesus, in his humanity, who fulfilled the righteousness of God, which justifies the true church of the living God; “the elect,” as even the Roman Catholic writers call it, and correctly too.

Dear brethren, we say then, for the honour of *Christ*, and by the zeal and love which you have



for him, use all the influence that you have, in a consistent and Christian spirit, that you may resist the spread of this idolatry.

And we have another motive. It is this,—*love of souls*. This, dear brethren, should be another constraining motive. It is ruinous to the souls of those that hold this doctrine. Our blessed Jesus tells us, in the Gospel of St. John (xiv. 16), “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” The Man-Mediator is the only way to God. “No man cometh unto the Father, but by me.” Well, then, if this be true, all other mediation is not only in vain, but worse than vain. It is sinful. It is not only as useless as that prayer and worship which are offered to the idols of the heathen; but it is as sinful. Not only does God never hear or answer prayers that are offered to Mary, the mother of Jesus; but he considers them as sins, idolatrous and offensive, and injurious to the character of his Son, our Lord and Saviour Jesus Christ; and I say, upon deliberate conviction, and upon the proof of the Word of God, that they who rest upon such a mediation, without doubt perish everlastingly. And shall not this stir us up to compassion for the souls of our Roman Catholic brethren? There is no mediator, no approach to God, but through the Man Christ Jesus. “There is one God, and one mediator between God and men, the Man Christ Jesus.” Oh! then, what is to become of those who, under a deep sense it may be of their misery, with an earnest desire it may be to escape hell, betake themselves to a woman, who is honoured, indeed, *as being the mother of the humanity of Jesus*

Christ, but whom God has not exalted to be an advocate, a mediator, or a means, directly or indirectly, of bringing sinners to salvation? If this be true: if all rest upon the Word of Truth, then let this fill you with holy zeal against Popery, because it is idolatry; and with pity for Papists, because, believing what their church teaches as needful for salvation, they must perish with an everlasting destruction!



**LECTURE III.**

**AURICULAR CONFESSION,  
UNSCRIPTURAL AND IMMORAL.**



## LECTURE III.

### AURICULAR CONFESSION, UNSCRIPTURAL AND IMMORAL.

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”—1 JOHN i. 9.

THIS is a precious truth, which the inspired and beloved Apostle sets before us in the text. “Every saint,” as holy Martin Luther said, “every saint is justified by faith alone, without the deeds of the law; and he is saved from the wrath to come.” The forgiveness, therefore, which is spoken of in the text, is not that forgiveness which the saint receives through faith, and which delivers him from eternal condemnation; no, it is the Father’s forgiveness of the erring child. When a man becomes a child of God, he still needs daily pardon, that he be not chastised in this world for his offences; and therefore he is taught to ask this daily pardon, through the Man-Mediator, Jesus Christ, the great High Priest, who, in his humanity, is exalted to be an advocate with God, our Father, and to present our petitions. And thus, if we do believe in God’s dear Son, and confess our sins, he is faithful to his promise, and yet does not infringe his righteousness by forgiving us our sins.

These petitions which we make are presented *on our behalf* by “Jesus Christ, the righteous.”

As the Apostle teaches us, in the Epistle to the Hebrews, (vii., 24), "This man, [that is, Jesus,] because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And thus through this great High Priest, the Man Christ Jesus, we daily confess our sins; and God, for his sake, "is faithful and just to forgive us."

This is the doctrine of the Bible, and this is the doctrine of that portion of the Church of Christ to which I belong—the Church of England and Ireland. But the Church of Rome says that this work is carried on by *many* mediators, both in heaven and earth. We spoke, on a former occasion, of the supposed mediation which is said to be going on in heaven; our business to night is, to speak of that which is said to be going on upon earth. The Pope says it is going on by the priests. He tells us there are seven sacraments appointed in the church of Christ by Christ himself, and that one of these is *Penance*; and of penance, AURICULAR CONFESSION forms a part. Let me give you the description in the words of Roman Catholics themselves, that we may not be accused or suspected of misrepresenting or exaggerating their opinions. I hold in my hand a book, which is acknowledged as authentic by all Roman Catholic priests, and derived from their highest authorities; it is *An Abridgment of the Christian Catechism*," and I find in question and answer these particulars:—

"How many parts hath the sacrament of *Penance*?—It hath three parts, namely, contrition, *confession*, and satisfaction.

“How long has confession been in use and practice?—Ever since the Apostles’ time, according to St. James, v. 16.

“What is confession?—It is a full, sincere, and humble declaration of our sins to a priest, to obtain absolution.

“Is there any special good or comfort to man from confession?—Very great; because as to a mind laden with secret griefs, the best of comforts is to disclose her case to some faithful friend; *so to a soul laden with secret sins*, one of the greatest comforts, and best remedies possible, is to have selected persons ordained for that end by Christ himself; men of singular piety and learning, and *not questionable by any law of what they hear in confession*; to whom one may confess his sins, with an assurance both of comfort, correction, and direction for the amendment of his faults.

“What are the necessary conditions of a good confession?—That it be short, diligent, humble, sorrowful, sincere, and entire.

“How entire?—By confessing, not only in what things we have sinned mortally, but also how often, as near as we are able to remember.

“What, if a man do knowingly leave out any mortal sin in his confession for *fear of shame*?—He makes his whole confession void, and commits a great sacrilege by *lying to the Holy Ghost*, and abusing the sacrament.

“How prove you that?—By the example of Ananias and his wife Saphira, who were struck dead at the feet of St. Peter, for daring to lie to the Holy Ghost. (Acts v. 5, 10.)

“Is he that hath so done bound to confess all *again*?—Yes, all that are mortal, together with



*that which he left out*, and the sacrilege he committed."

So that if a man (or *woman*, of course) *for fear of shame*, conceals something or other which has been done, and afterwards it come to his or her conscience that this sin, which was concealed *for fear of shame*, was not confessed to the priest, then conscience is to tell such an one that he or she has sinned against the Holy Ghost, because, in making that confession to the priest, the sin was suppressed, *for fear of shame*. That is their account of the matter. But you know that it is unscriptural. There is no authority from the Word of God that we confess our sins at all to the ministers of Jesus Christ, but to the priest, Jesus Christ himself—that man who is carrying on the high priesthood in our behalf, in the presence of God. And yet they attempt to support their practice by Scripture; and I will give you all the Scripture references which this book brings forward to prove what I have read to you. For this book is said to be "An Abridgment of Christian Doctrine, with *proofs* from Scripture on points controverted."

The first is Acts xix. 18, where it is said, "Many that believed came, and confessed, and shewed their deeds." They came and confessed that they were sinners; or possibly they may have confessed some of the particulars of their sins; they may have said, "I have committed such and such sins, and I have been connected with such and such iniquities and enormities; and I renounce them all." But there is not the least ground for thinking that any of them came secretly and alone to *one of the Apostles*, and whispered in his ear; ("*auricular confession*")—that is the word—whis-

*pered secretly in the ear*, that no one else may know what is going on;) there is no reason to suppose that when this crowd came and confessed their particular sins, if they did so, that they were taken separately into a private place, and that they whispered every act, every word, every wicked thought which they could bring to mind. There is still less reason to suppose that the Apostles said, "Ah! have you done such and such a thing? Have you committed such an act of deceit, such an act of atrocity, such an act of pollution? Have you *felt such and such a feeling*? Have you thought such and such an evil thought? Have you desired such and such an evil thing?" There is not the slightest ground for supposing that they did this. And this is one of the texts that are quoted to prove all that I read to you.

The next—and there are only two given—is from the Apostle James (v., 16), where he says, "Confess your faults one to another, that ye may be healed." It is really loss of time to endeavour to disprove that this has anything to do with auricular confession. "Confess your faults one to another;" that is, brethren among brethren; "and pray for one another." If a man has offended his brother, let him confess his fault to him. And what more than this is intended? Nothing more. It is a mere waste of time to attempt to shew that this text does not countenance auricular confession; it is really difficult to see how it can in any way be applied to it. Besides, the priesthood do not confess to the people. But the passage says, "Confess your faults one to another."

*And this is all the Scripture which this book*

produces to prove the doctrine of auricular confession. And, my dear people, if they were to attempt to bring us some more, which is done in other books, it would be still more evident that vain is the attempt to prove it by the Word of God. It is unscriptural.

But auricular confession is IMMORAL. And here I feel the difficulty that I have to deal with. By coming here in such large numbers to-night, on looking around me, I feel that you have confidence in my discretion, and in my sense of propriety. I believe you would not have come here, if you expected that I should shock and disgust you with the revolting details which Papists make a part of their religion. We Protestants know from the Word of God, which we are permitted and required to read, that "it is a shame even to speak of those things which are done of them in secret;" and therefore, although the best of us is ready to acknowledge, both before God and before man, that we have much of iniquity to confess and to deplore before God, yet we cannot say that our religion either authorizes our sins, or gives occasion to our sins. It is different with Popery. Popery does both, and more especially with respect to the confessional must it do so.

I feel such a difficulty in proving this, that I would rather quote the words of a pious and experienced minister of Christ, than I would trust myself to speak distinctly upon such a point. Let me read to you a brief, but a very comprehensive passage, from this faithful servant of God. He says—

*"The books which are placed in the hands of professed penitents with a view of preparing their*

*minds for the examination and cross-examination, the sifting, searching scrutiny through which they are about to pass, are often of such a nature as to inflame the imagination and thoughts, and to defile every spring of purity in the soul. Such, too, is the effect of the questions asked. The purity of the kneeling penitent is put upon the rack, every succeeding question is a fresh turning of the deadly screw, until an amount of evil has been communicated, and a depth of iniquity has been stirred, and an extent of injury has been done to the moral sensibilities, such as no mind can well conceive. And can we imagine a position more perilous both to the confessor and to the confessed than this? What must be the extent of her forgetfulness of all self-respect, who for hours can prostrate herself at the feet of a young confessor, and unveil a heart with whose hidden feelings, emotions, and sins, God only should have been made acquainted! What an affecting spectacle! The reaction of the confessional on his own mind must be fatal to right and proper feeling. What must be the empoisoning effect of the feelings, facts, and circumstances minutely detailed, and perpetually poured into his ear? To look at sin on the surface of society is awful, to feel its workings in our own hearts still more so; but to listen continually to the fearful details of sin which are constantly brought to this tribunal, must be fatally dangerous to the purest and most fortified mind. The practice of auricular confession would entail a thousand evils and dangers upon the parties concerned, even apart from the UNNATURAL condition to which the priest has been reduced. But what must we think of auricular confession, when HE into whose ear it is poured, lives under*

*the irritation of a vow of celibacy? The irritated being (within whose bosom disturbed passions are rankling) is called daily to listen to tales of licentiousness from his own sex; and (infinitely worse) to the reluctant or shameless disclosures of the other. Let the female penitent be of what class she may (simple-hearted or lax), the repetition of her dishonour, while it must seal the moral mischief of the offence upon herself (even if the hearer were a woman), enhances it beyond measure, when the instincts of nature are violated by making the recital to a man. But shall we imagine the effect upon the sentiments of him who receives the confessions? Each sinner makes but one confession in a given time; but each priest in the same space listens to a hundred! What then after a while must that receptacle become, into which the continual droppings of all the sins of a parish are falling, and through which the copious abomination filters?"*

My brethren, this is no exaggerated picture. It is a true one, most carefully and studiously veiled in the language of propriety so as to make it even tolerable for the ears of a Protestant auditory. Thank God, I believe there are not a few within the sound of my voice, who, after all, have been hearing, in a great degree, a mere enigma; for our women and our young people are not initiated into these awful rites.

It is a disgrace to our country, that we have clergymen also in the Church of England and Ireland, who practise the same abominable custom. Most Protestant ministers, whether of that *Church* or of any other denomination, would deem such an accusation a cruel and insulting

slander ; but the Tractarian clergy make no secret on the subject. In their 66th Tract the question is asked, "*Whether confession to the Church, and more especially to the individual minister as representing it, be regarded as a mere relief of conscience and means of guidance, or more directly and theologically as the indispensable condition of sacramental absolution?*" "The confessor stands towards the penitent *in loco Dei*, as a priest of the most High God, *authorised to dispense the gifts of pardoning grace* which are deposited in Holy Church, whose instructions carry with them the imperativeness of Divine command," &c., "in whose presence to be guilty of a deception is analogous in kind, and equally heinous in nature with that of persons who, as Holy Scripture tells us, 'kept back part,' " &c. "*It is superfluous to draw distinctions between confession to God and confession to man.*" "We put entirely out of sight, as unworthy the notice of professing Churchmen, all such objections to the ordinance as presume a doubt of the *Church's absolute right to a knowledge of the hearts of her children.*" "We are not going thus late in the day to set about proving that she is a divine ordinance, and invested with divine prerogatives."

This is their doctrine. Then I should tell you that there follows, in the same Tract, a strong recommendation of the "Garden of the Soul," as one of the best and most popular books of private devotion ; the book which has been made notorious for its infamous contents by quotations from it in the "*Times*" newspaper. According to their doctrine, such has been the *practice* of the Tractarian clergy, at least if we can judge from them.

selves, for we take the evidence out of their own mouths, and not from the mouth of an enemy. As, for instance, Mr. Dodsworth, who is minister of Christ Church, Albany Street, New Road, addressed to Dr. Pusey a letter, in which occurs the following expression :—

“ You have been one of the foremost to lead us on to a higher appreciation of that ‘ Church System,’ of which sacramental grace is the very life and soul. Both by precept and example you have been amongst the most earnest to maintain Catholic principles. By your constant and common practice of administering the sacrament of penance; *by encouraging everywhere, if not enjoining, auricular confession, and giving special priestly absolution*; by teaching the propitiatory sacrifice of the Holy Eucharist, as applicatory of the one sacrifice on the cross; and by adoration of Christ Really Present on the altar, under the form of bread and wine.”

Then we find Mr. Maskell, late a clergyman of the Church of England, and chaplain to the Bishop of Exeter,—that chaplain, you will remember, who took an active part in the endeavour to prevent Mr. Gorham getting his living, because he did not hold the doctrine of baptismal regeneration,—this Mr. Maskell, who has since become a Papist, says :—

“ Mr. Dodsworth knew, *as I know*, that to say merely that you have *encouraged* it, would fall as far short of what your actual practice is, as the word *enjoin* (in the sense of *compelling*) would exceed it. *He knew that you have done more than encouraged confession in very many cases; that you have warned people of the danger of deferring it,*

*have insisted on it as the only remedy, have pointed out the inevitable dangers of the neglect of it, and have promised the highest blessings in the observance, until you have brought penitents in fear and trembling upon their knees before you."*

And what to do then? To confess every word and deed, feeling, affection, and emotion of the corrupt heart. All must be brought out, or else there is no absolution, no pardon! Or again, as he plainly says in another place: "The system of PARTICULAR AND DETAILED INQUIRY *into every circumstance of sin, which, in correct imitation of the Roman Catholic rules, Dr. Pusey does not fail to press.*" And again, we find not only that this is done, but that it is done in the most underhand, stealthy, cautious, and we should say crafty manner; for his own witness and friend tells us of persons secretly received, against the known will of their parents, (young persons allured, entrapped,) confessions heard in the houses of common friends, clandestine correspondence to arrange meetings, under initials or in envelopes addressed to other persons; and more than this, "*of such confessions recommended and urged as a part of the spiritual life, and among religious duties;*" not in order even to quiet the conscience before receiving the communion, but insisted upon as a necessary part of the religious life; which is the same as the Roman Catholic priest insists on, the sacrament of penance as much as the sacrament of baptism or of the Lord's Supper. And this is done by clergymen of the Church of England!

Now, my brethren, all that I have read to you has been printed and published for many months; and yet neither Dr. Pusey nor his Tractarian fol-



lowers deny it, as I, or any other clergyman who had been accused of such a thing, would have indignantly denied it, if we had not done it, and said it was utterly false, a gross slander on the character of the ministry. They have not denied it: why not? because, of course, they have done it. And surely it is speaking the truth of such things, when we say that they are IMMORAL.

But let me give you more evidence. All that is revealed to the Popish priest in the confessional is supposed to be under the *seal of secrecy*; and we suppose, of course, that to the Tractarian presbyter—(for there are no priests in the Church of England; the word “priest” is merely the contraction of “presbyter,” and is not used in the sense that the Church of Rome uses the word)—all is divulged under the seal of secrecy. What security a Protestant clergyman can give that he will not betray his penitent who has already betrayed his church, I know not. But this very secrecy is a means of promoting crime. Yes, and I say it with pain and with deliberation; and in proof of it I shall take the evidence of two Roman Catholic bishops, who were examined before the House of Lords. First, the Rev. Dr. Doyle, a Roman Catholic bishop, was asked the following questions:—

“Would a priest think himself justified, in case he received in confession a knowledge of *an intended crime*, to take any measure by which he could *prevent the execution of that crime*?—No, he cannot, more than the means he uses with the individuals themselves.”

*That is to say, he may try to persuade them not to commit it.*

"Could he not warn the person against whom the crime is intended to be committed?—He cannot."

Then another bishop (Dr. Magaurin) is asked :

"Are not the parties who commit a murder generally known to the priest?—I do not think they are."

"Supposing it were stated to him in confession, would the priest think it consistent with his duty to divulge any part of a communication which was made to him in confession?—I do not think he would."

"Might he not disclose so much of it as would prevent the perpetration of the crime, without committing the person who has made the confession?—He could not divulge any part of it." (! !)

This is the evidence of Roman Catholic bishops before the House of Lords. There can be no mistake about this ; it is their own account of the matter. Popery allows this ; yea, it is a part of the religion. A man may know—a priest, too, who ought to teach the people better—he may know of a crime which another intends to commit, he may have the means of preventing it, and yet suffer the crime to be committed ; nay, he would offend against his church if he attempted to prevent it.

This is the law of auricular confession in the Church of Rome. It is contrary to the law of God, and it is immoral. Reason and Scripture alike declare that man to be a partaker of the sin which he can, but will not, prevent. It is idle to say that the priest's oath prevents him from disclosing anything which he may have heard during confession. "The sin of such oaths lies not in the

breaking of them, but in the making of them." What man has a right to make such an oath? and what man has a right to keep such an oath?

And now let me read you fresh evidence upon the subject, although it will be short. It may have been seen by some of you, but it is desirable that it should be known by all; and as these Lectures are to be printed, I am very desirous that this testimony should go wherever it can reach. It is an account of one who was a Roman Catholic clergyman, the Rev. L. J. Nolan. He was converted to the faith of the Gospel, and addressed several pamphlets to his Roman Catholic fellow-countrymen. He challenged inquiry, but no priest responded. He lived several years after his publications, but is now dead. His third pamphlet, published in Dublin, in 1838, at pp. 23, 25, contains this statement:—

"But, my friends, the most awful of all considerations is this, that through the confessional I had been *frequently apprised of intended assassinations and most diabolical conspiracies, and still I dared not give the slightest intimation to the marked-out victims of slaughter. But though my heart now trembles at my recollection of the murderous acts, still my duty obliges me to proceed, and enumerate one or two instances of the cases alluded to.*

"The first is the case of a person who was barbarously murdered, and with whose *intended assassination I became acquainted at confession.* One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I *implored him to desist from his intention, but, alas, all advice was useless, no dissuasion could prevail,*

his determination was fixed, and *his only reason for having disclosed the awful machination to his confessor seemed to have originated from a hope that his wicked design would be hallowed by his previous acknowledgment of it to a priest.* Awful to relate, yes awful, and the hand that now pens it shudders at the record it makes—a poor inoffensive man, the victim of slaughter, died a most cruel death by the hand of ruthless assassins. Oh, my dear Protestant countrymen, you will now naturally ask *whether am I or the perpetrators of the bloody deed most to be censured? I, who knew the murderers and the murdered previous to the act—I, who had met the intended victim of slaughter in the public streets but a short time antecedent to his death!*

“I must now proceed to the recital of another case. It is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual. The perpetrator of this foul deed *came to confession, and acknowledged her guilt, but circumstances proved that she only sought for priestly absolution to ease her mind and prepare her for a speedy repetition of the heinous crime.* Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. *The previous confession of his daughter, who at this time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known in the confessional, I could not even hint at the propriety of sending for medical assistance, for the Romish doctrine*

*impressed an inviolable secrecy upon my lips, and prevented my giving the slightest intimation of the malady ; whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies. Oh ! monstrous system of confession ! Oh ! thou iniquitous tribunal ! thou cloaker of crimes—thou abettor of wickedness—thou brutal murderer !”*

My brethren, it is difficult to restrain anger from breaking righteous bounds in reading such atrocities as these, and knowing that they are perpetrated under the name of Christianity ; accompanied by fraud, impurity, and cruelty ; all carried on in the name of our merciful and faithful High Priest, Jesus Christ. Indeed, a calm and a stoical view of such subjects shews neither wisdom nor goodness, but a want of both. What did Paul when he was at Athens, as we find it recorded in the Acts of the Apostles, the 17th chapter, and the 16th verse ? “ When he saw that the whole city was given to idolatry, his spirit was stirred within him.” And what is the meaning of that “ stirred ?” It means, very greatly provoked to anger. Some have endeavoured to set aside this interpretation ; but it is the same word that is used by the apostle in his second Epistle to the Corinthians, the 13th chapter, and the 5th verse, where, speaking of charity, he says it “ is not easily provoked.” Nay, more ; the Lord Jesus Christ himself, as you read in the 3rd chapter of Mark, at the 5th verse, “ looked round about on them with anger, being grieved for the hardness of their hearts.” And what was it that *provoked his anger* ? The very thing in question—the *professing of religion, and the perpetrating*

of crime under that profession. And how does he denounce those same men who stirred his anger? In the Gospel by St. Matthew, the 23rd chapter, and the 23rd verse, he says, "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." And then in the 33rd verse: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Who was it that said this? The meek and lowly Jesus. And did he say it under the influence of an unholy and a vindictive feeling? No; it was the righteous wrath of a godly soul, stirred up from the very bottom of his heart, and finding only fit and proper expression in the words that are recorded here.

And so I feel it is right that a man ought not to hear of such monstrous atrocities, such dreadful wickedness, perpetrated in the name of the Lord Jesus Christ, and be unmoved, unruffled, unaffected: nay, perhaps speak of charity, and love, and forbearance towards those who conscientiously differ. We are not speaking of the men, we are speaking of the system. It is not of the poor priest, who is made tenfold more the child of hell than he was before; it is not of the poor wretched victim of the confessional that we are speaking; but it is the *thing itself*, the vile, abominable, unclean, deceitful, cruel practice of the confessional, that we are denouncing. However we may hate the sentiments and abhor the crimes which Popery authorizes and occasions, and detest Popery because of the crimes which it authorizes

and occasions, yet do I maintain, that a Christian cannot but be sorry for those who are the deluded and the enslaved victims of that system; and I affirm that the more he hates and abhors that "MASTER-PIECE OF SATAN," as it has well been called by a godly and gifted minister of Jesus Christ, the more will he be brought to pity, and feel for those who are the victims of that delusion.

Therefore I think it right to give two or three practical suggestions, as to how we ought to deal with the Papists themselves. We must love the sinner, while we hate the sin.

First, then, I would say, that where Papists are willing to hear reason, we should endeavour to *convince them out of the Scriptures*. It is idle to enter into, as they frequently attempt to draw us into, controversies on things which, when we examine them, have nothing to do with the Word of God. It is idle to dwell upon things which we cannot prove from Scripture. We should take the Bible itself; and when they speak of auricular confession, we should say that there is no priest but the man Christ Jesus, and no other mediator between God and man; and we should shew from the Bible, that all pretensions to receive confession, or grant forgiveness, are confined to Jesus Christ alone; and that no man, nor set of men, nor any Church whatever, has any authority from God to do either the one or the other. Keep to Scripture alone, to that one argument, "What saith the Scripture?" and you may win some to Christ. It was by the Scriptures that holy Martin Luther, by the blessing of God, brought about *the Reformation*; and it is by the Scriptures

alone that the doctrine of the Reformation, which is the truth can be maintained.

2. But then there are others who are violent as soon as they are spoken to, or their religion is spoken of; who are sometimes insulting, at other times ignorantly obstinate, at others cautious and reserved, unwilling to hear anything, or to answer any question. Now *such you may pray for*. As the Apostle speaks, in the second Epistle to Timothy, the 2nd chapter, and the 25th verse: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." You see, my dear people, I cannot help implying here, that every intelligent believer in the Church of Rome is in the snare of the devil, and no Christian at all. I repeat what I said in my first Lecture: I do not say that every man who calls himself a Papist is not a Christian. I am willing to hope, and I do believe, that there may be some amongst the millions who profess and call themselves Roman Catholics, who may be true Christians; but I say they are not so by their religion, but in spite of their religion; by the heart-rejection of what that religion teaches, and the heart-reception of what we Protestants believe.

3. And one word more, for your own use. "If we confess our sins, God is faithful and just to forgive us our sins." It is our privilege, my dearly beloved in Christ, and what a mercy it is, when we are taught of God to know ourselves *exceedingly* sinful, and to know his holy, pure,



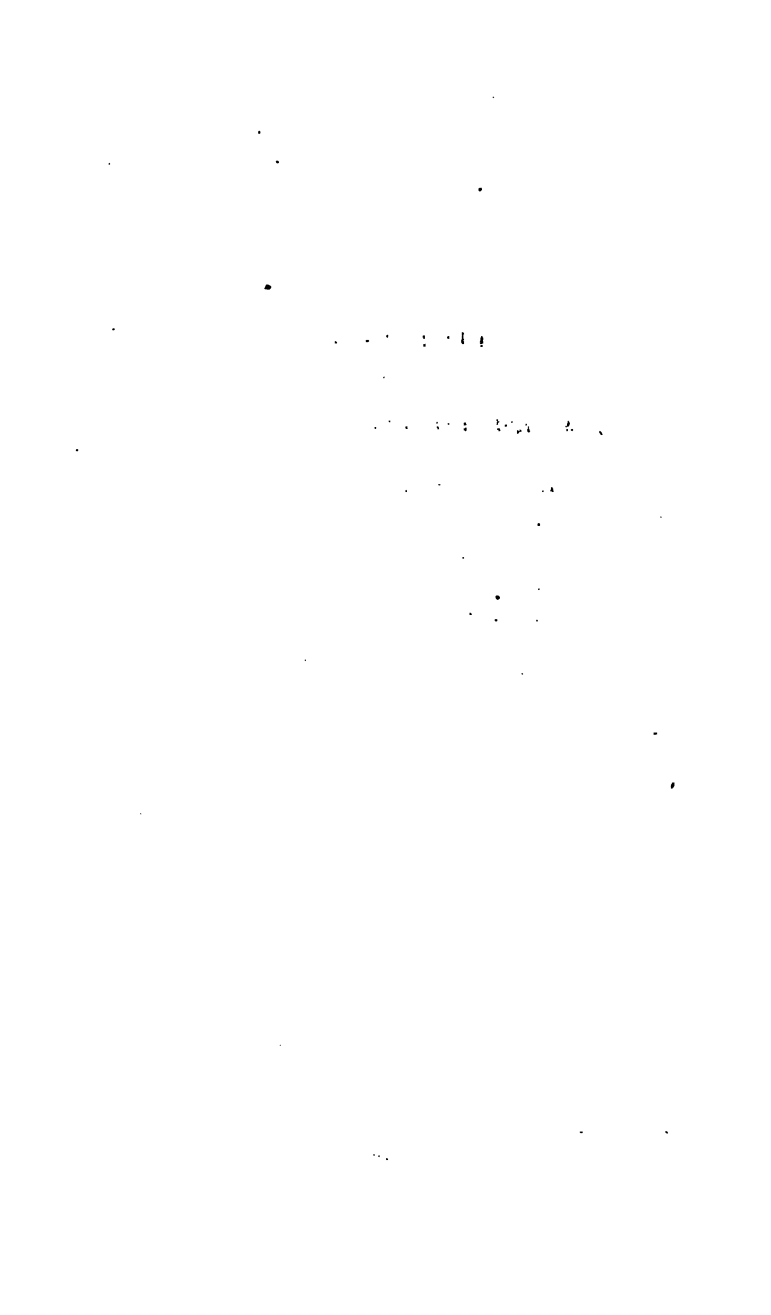
and perfect law as exceeding broad ; when the day draws to a close, and we look back upon the doings of it, and see what things we have done that we ought not to have done, and what things we have left undone that we ought to have done ; how many an evil thought, how many it may be an evil word, and how many it may be an evil deed, we have been the guilty authors of, it is our privilege, I say, to draw near to our reconciling God, through the Man-mediator, Jesus Christ, the high-priest, and to know that “if any man” (that is, any saint) “sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.” So that if it be true, as one has well observed, that,—

“ Few bring back at eve immaculate  
The manners of the morn,”—

that is, few to-night can say, “I have passed through the day unstained by the corruption that is in the world, or the corruption that is in myself,”—if this be truth, at least we can come through the Mediator, and say, “Father, forgive me ; I plead in his name who shed his blood for me, and whose blood, thou hast told me in thy Holy Word, daily cleanseth me from all sin.” Use your privilege this night, my beloved in Christ. Such of you as know the Lord, as your righteousness and your advocate, such of you as know “the truth as it is in Jesus,” use your privilege, and come to a throne of grace, knowing that you have a merciful and faithful High-priest, who lives to make intercession for you, and will wipe away your every transgression.

**LECTURE IV.**

**JESUITISM DISLOYAL, DISHONEST,  
AND INFIDEL.**



## LECTURE IV.

### JESUITISM—DISLOYAL, DISHONEST, AND INFIDEL.

“No lie is of the truth.”—1 JOHN ii. 21.

IN selecting the last subject of this course, I have chosen the word “Jesuitism” rather than “Jesuits,” because I wish to expose the system in the abstract, rather than to speak particularly of the men: of Jesuitism rather than of the Jesuits. Indeed, the Jesuits are nothing but what their system makes them.

A Bible Christian is wont to associate with the name of Jesus all that is truthful, and all that is noble; but experience and history, alas! have taught us to associate with that system which is named after him, all that is false and all that is mean. With Jesus we have learned to associate all that is generous, kind, and self-denying; but with Jesuitism all that is sordid, crafty, and cruel. Satan never more evidently set himself against Jesus Christ, than when he instigated the founder of that order to call it after that worthy name, Jesus—“the Company of Jesus.”

It would require much of that cold-blooded *self-command*, and that entire absence of moral

sensibility which characterizes this system of Jesuitism, to speak of it without being carried into the use of stronger language than a peaceful and a charitable man would wish to utter. As the Lord shall help me, however, I will endeavour to expose the system of Jesuitism with that calm and unimpassioned fidelity which the cause of truth and wisdom demands of a Christian pastor.

The subject is, JESUITISM—DISLOYAL, DISHONEST, AND INFIDEL.

I. First, then, I affirm that Jesuitism is *disloyal*. That Jesuits have notoriously been active in promoting rebellion, especially against Protestant sovereigns, scarcely any child can be ignorant, if he has only read a little of the history of nations since the era of the Reformation. When Almighty God raised up holy Martin Luther to further the cause of the Gospel, then it was that Satan raised up Ignatius Loyola to oppose it. If any one will read a book which is easily procured, *The Secreta Monita*, he will see somewhat methodically laid out the plans of "the Society of Jesus" for thwarting and controlling the plans of princes. That they are dangerous to the authority of rulers, is plain from the fact, that the Jesuits, as a society, have been twice suppressed by the Pope himself, because of their rebellion and disorderly conduct with regard to his authority. They have been repeatedly driven out from Roman Catholic countries in every age since they have been established.

The jealousy with which even this liberal country regards the order of the Jesuits, is plain from the language which occurs in "The Roman Catholic Relief Bill," which was passed in the year

1829, and by which bill Roman Catholics were, for the first time, admitted into the council of the nation in Parliament. There are no less than four clauses in this bill which have reference to the Jesuits. There is the 28th clause, for the suppression of Jesuits and other religious orders of the Church of Rome; the 29th clause, Jesuits coming into the realm, to be banished; the 30th clause, natural subjects, being Jesuits, may return into the country, and be registered, and an account kept of them; and the 31st clause.

“28. And whereas Jesuits and members of other religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom; and it is expedient to make provision for the gradual suppression and final prohibition of the same therein; be it therefore enacted, That every Jesuit, and every member of any other religious order, community, or society of the Church of Rome, bound by monastic or religious vows, who at the time of the commencement of this Act shall be within the United Kingdom, shall, within six calendar months after the commencement of this Act, deliver to the clerk of the peace of the county or place where such person shall reside, or to his deputy, a notice or statement, in the form and containing the particulars required to be set forth in the schedule to this Act annexed; which notice or statement such clerk of the peace, or his deputy, shall preserve and register amongst the records of such county or place, without any fee, and shall forthwith transmit a copy of such notice or statement to the Chief Secretary of the Lord Lieutenant or

other Chief Governor or Governors of Ireland, if such person shall reside in Ireland, or if in Great Britain, to one of His Majesty's Principal Secretaries of State : and in case any person shall offend in the premises, he shall forfeit and pay to His Majesty, for every calendar month during which he shall remain in the United Kingdom without having delivered such notice or statement as is hereinbefore required, the sum of fifty pounds.

"29. And be it further enacted, That if any Jesuit, or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this Act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanor, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

"30. Provided always, and be it further enacted, That in case any natural-born subject of this realm, being at the time of the commencement of this Act a Jesuit, or other member of any such religious order, community, or society as aforesaid, shall, at the time of the commencement of this Act, be out of the realm, it shall be lawful for such person to return or to come into this realm ; and upon such his return or coming into the realm he is hereby required, within the space of six calendar months after his first returning or coming into the United Kingdom, to deliver such notice or statement to the clerk of the peace of the county or place where he shall reside, or his deputy, for the purpose of being so registered *and transmitted*, as hereinbefore directed ; and in *case any such person shall neglect or refuse so*

to do, he shall for such offence forfeit and pay to His Majesty, for every calendar month during which he shall remain in the United Kingdom without having delivered such notice or statement, the sum of fifty pounds.

“31. Provided also, and be it further enacted, That, notwithstanding anything hereinbefore contained, it shall be lawful for any one of His Majesty’s Principal Secretaries of State, being a Protestant, by a licence in writing, signed by him, to grant permission to any Jesuit, or member of any such religious order, community, or society as aforesaid, to come into the United Kingdom, and to remain therein for such period as the said Secretary of State shall think proper, not exceeding in any case the space of six calendar months; and it shall also be lawful for any of His Majesty’s Principal Secretaries of State to revoke any licence so granted before the expiration of the time mentioned therein, if he shall so think fit; and if any such person to whom such licence shall have been granted shall not depart from the United Kingdom within twenty days after the expiration of the time mentioned in such licence, or if such licence shall have been revoked, then within twenty days after notice of such revocation shall have been given to him, every person so offending shall be deemed guilty of a misdemeanor, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.”

Now, I should like to know, at the time this country was passing an act of favour (some say an act of justice—I never thought it was, and do not *think so now*),—at the very time the nation was



passing an act of favour to the Roman Catholics, why was it thought necessary to introduce such rigid rules with regard to "the Company of Jesus?" Plainly because they were well known to be people that could not be trusted: a dangerous set of people.

I have it on good authority—from an ear-witness—that soon after the year 1815, when the late Lord Londonderry, at that time Lord Castlereagh, holding an important post under his sovereign, was on the continent, in a conversation with one of the princes on the continent, in arranging some matter for this and other nations, that foreign prince said to Lord Castlereagh, having discussed other matters; "And now what do you mean to do with the Jesuits?" Lord Castlereagh said, "The Jesuits? Nothing." "Nothing?" said the foreign prince, "IN TWENTY YEARS THE JESUITS WILL REVOLUTIONIZE EUROPE." This prince understood the Jesuits much better than Englishmen have learned their character. These words have been verified. The Jesuits have been at the bottom of all the political tempests of the last few years, and have brought about the greater part of those sudden and alarming changes which have been wrought on the face of Europe and other parts of the world.

And how, let me ask, have the Roman Catholic members of Parliament, under Jesuitical influence, kept the oath which they took when they entered Parliament in the year 1829, not to disturb Protestant ascendancy in this country? Every honest man knows that they have generally done *everything in their power to weaken the Protestant Church, and to raise the Roman Catholic Church*

on its ruins. Is this *loyal*? Is it loyal in the subjects of the Queen, when admitted to Parliament under an oath not to attack the religion of the sovereign, to seek by all the means in their power to assail it, and to undermine it, and to overthrow it? I think, that if Jesuitism made men loyal, Cardinal Wiseman, who is a Jesuit, would never be a party to the Pope's plan of dividing this country into dioceses, to be presided over by bishops of the Pope's appointment; especially after Cardinal Wiseman read that clause in the Act of Parliament which I have already quoted. There is a clause forbidding in so many words the things which he has done. Let me read it to you; it is but short. It is the 24th clause:

“And whereas the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, are by the respective acts of union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably: And whereas the right and title of archbishops to their respective provinces, of bishops to their sees, and of deans to their deaneries, as well in England as in Ireland, have been settled and established by law; be it therefore enacted, That if any person, after the commencement of this Act, other than the person thereunto authorized by law, shall assume or use the name, style, or title of archbishop of any province, bishop of any bishoprick, or dean of any deanery, in England or Ireland, he shall for every such offence forfeit and pay the sum of one hundred pounds.”

Here is a clause in the Act of Parliament which gives the Papists leave to sit in Parliament, declaring that every man who takes the title of bishop, or archbishop, or dean, in England or Ireland, shall be liable to a forfeit for every such offence. Now, if Cardinal Wiseman were a loyal man, would he, in the face of this Act of Parliament, take the title of Archbishop of Westminster, not from the Queen, but from the Pope of Rome? Would a loyal man do that? I know very well that he has found out a way, according to the manner of Jesuits, of explaining how his title can be assumed. He evades. He says the words are that they must not take the *names of the sees*. "Now," says he, "there is no Archbishop of Westminster, and therefore I have not taken the Archbishop of Canterbury's name; and there is no Bishop of Birmingham, and I have not taken the neighbouring Protestant bishop's name;" and in this manner, taking the names of other towns and cities, he pretends that he has not disobeyed this clause. My brethren, *that is very good Jesuitism, but it is very bad loyalty*. No, it is not honest, nor is it respectful to the Queen.

I am told by the papers, that Cardinal Wiseman has received from foreign Roman Catholic sovereigns—from the President of the French Republic, from the King of Bavaria, and from the Emperor of Austria—autograph letters of congratulation for this insult to the Queen. It is certain he has received no note of congratulation from the Queen herself! What sort of subject is that that will receive notes of congratulation from *foreign kings* for taking titles of rank in this country when he is acting in disobedience to the law,

and in defiance of the authority of his lawful sovereign? Is he loyal?

Again: let us look at the synod of Thurles in Ireland. What is the history of that case? I am not about to say anything of the merits of those colleges; but they are called the royal colleges, they are established by the Queen, and are meant to be national colleges. The Pope's prelates call together a synod, and send forth a command, that people shall, at their peril, go to the colleges of the Queen, and at the bidding of the Pope, go to the colleges of the Pope. Is this loyal? Who is to govern Ireland—Queen Victoria or the Pope of Rome?

The truth is, that the oath of the Jesuit binds him to be the servant of the Pope, and not the servant of Queen Victoria; and the Jesuits are no further loyal to the Queen than necessity and policy require at their hands.

II. Next, let us notice, that Jesuitism is *dishonest*. This, to most men, will appear very like saying that Jesuitism is Jesuitism, for dishonesty and Jesuitism have long been considered synonymous. All the world has learned to consider them identical. Their dissimulation, their trickery, their mental reservation, their deliberate lying, are not merely matters of historical record, but their rules for such ends are methodically laid down by their most eminent writers. Ligouri, for instance, one of Cardinal Wiseman's favorite writers, has taken some pains to shew how equivocation and falsehood may be used frequently, and with great advantage, for the promotion of the cause of the Church of Rome.

*But the principal, though not the only reason*

for noticing this head, "Jesuitism dishonest," is to mention the Tractarians. The conduct of the Tractarians, both in their teaching and in their doings, is Jesuitical. So far back as the year 1840, after reading No. 80 of "The Tracts for the Times,"—you know that party produced those infamous tracts, and hence they are called the Tractarians,—after reading Tract 80, "*On Reserve in the communication of Doctrine*," I openly declared that the writer of that tract was a Jesuit, and those who took part with him were either Jesuits, or under Jesuitical influence.

Many of you know not, perhaps, what is the nature of the *Tract* 80. It is meant to teach that it is a wicked and a dangerous thing to do as evangelical ministers at that time had been doing for some years, namely, to set frequently before the people Christ crucified, and bring the leading doctrines of the Gospel prominently and commonly before them; for, says this Jesuitical writer, it should be remembered always, that in proportion to a man's knowledge is his responsibility, and if that knowledge be not well used his condemnation will be greater. Consequently, says this writer, through many passages, (arguing in a way most insidious, ingenious, and *Jesuitical*, for no other word will explain the way in which they write,) we should deal gently. The mind, says he, is like the human eye, it cannot bear too much light upon it all at once; and therefore we should begin with smaller points of doctrine, and lead the enquirer from one step to another, and at last, when he is able to bear it, bring forward the doctrine *of the atonement*. A lie of the devil! What! *keep back that doctrine which Paul was deter-*

mined to know, and nothing else, among the Corinthian people? Yet the whole purport of that Tract 80 is to teach ministers *not to preach commonly the doctrine of the atonement.*

When I read this, and all the misquoted texts, so cunningly and cleverly introduced, I said, "This man is a Jesuit." The Church of England and Ireland holds a very different doctrine, although he, a paid servant of that church said, "Deal tenderly with an ignorant brother; do not give too much light to him, for fear of loading him with responsibility." In this Jesuitical manner he laboured to persuade, and *did* persuade some, that they ought not commonly to preach "Christ and him crucified," with an open offer of salvation to all who believe in him.

At the time this tract was published not one of these Tractarians had gone over to the Pope's Church. I was stigmatized by many a good, honest, well-meaning man and woman as being "*too severe, too uncharitable, too harsh, too suspicious.*" Since then nearly a hundred of these men have left the communion of the Church of England, and have gone to their own place. Now, my brethren, I said in 1840 that they were Jesuits; and I now believe they were. I believe some of them were at first concealed Jesuits; I think they were never Protestants at all, but merely entered the Church of England in order that they might draw some away and then desert it. And what is more, *I believe the same of some who remain behind.* I believe now in my conscience, as much as I am a living man, that some of these Tractarians are nothing else than Jesuits. There may be doubtless among them exceptions of "*weak-minded and imaginative persons.*" Some persons are willing

to suppose that this is the character of the *whole party*: but no wise man thinks so. Many of the Tractarians are far too highly gifted to be so described; they have much greater talents, and use them with much greater ability, than could possibly be affirmed of "weak-minded" or merely "imaginative men." No; the want of truth and the possession of intellect are, unhappily, no very uncommon combination in the children of Satan. Indeed, as this union becomes more apparent, their likeness to their father the devil becomes more evident. To speak, as some do, of the "*piety*" of these men, is a mere abuse of terms. No man can be pious, and do what these men are doing. No man who possesses intellect and common honesty can do as they do, and remain in the Church of England and Ireland, and those who say so are either deceived or indifferent to the truth. If there had been less of this sort of charity, calling them "*good and pious men*," and the like, I believe there would have been less of Jesuitism in the Established Church. If men had determined to call things by their right names, and not pretended to think that those can be pious who are dishonest, or that they can be truly Christian men who knowingly teach contrary to the doctrines of their own church, Jesuitism would not have flourished among us as it has. I know that "*charity hopeth all things*;" yea, verily, and should do so; but *charity itself does not hope that to be true which it knows to be a lie*. It is manifest that such men as these, possessing the talent that they do, the learning that they do, *and the capability of perverting the doctrines of the church of which they are the ministers (and the paid ministers too)*, are not pious. It is mere

folly and weakness of understanding to suppose that they are "*pious men under error.*" They know what they are about very well; they know what they mean to do, and they know how to do it.

In speaking, however of the Jesuitism, *i. e.*, the dishonesty, of the Tractarians, I would not by any means be understood to join that cry which is raised against them, with a view to TURN THE PUBLIC ATTENTION FROM POPEERY ITSELF. I can easily understand how a Jesuitical statesman, who has helped Popery in Ireland, and helped it in England, and who is either afraid to arrest its progress or unwilling to do so: I can easily understand how such a Jesuitical statesman may be glad to make use of this set of schismatical Tractarians as a blind to divert attention from his treacherous and unchristian encouragement of Popery. *It is one of the master-strokes of Jesuitism, to watch the risings of honest indignation, and with wily skill guide its impetuous and indiscriminate anger from the proper object, to such as may better suit a selfish and unrighteous purpose.* I would not do that, and I pity the man that would do it. Such a man may think himself a clever politician, but God accounts him no better than a Jesuit. I have always opposed the Tractarians, but I never for one moment thought that the danger arising from them was to be compared with that arising from Popery itself. Whoever says he thinks that, my brethren, I believe must be either foolish or dishonest. He cannot be both in this case. Yes, Jesuitism is dishonest.

III. Next, JESUITISM IS INFIDEL. Strictly speaking Jesuitism is infidelity; Popery is but



a mask with Jesuits. They do not believe the doctrines which some blind, and infatuated, and misled people in the Pope's church believe. The Jesuits, for the most part, are infidels. That they may serve the purposes of their church, they are allowed to *dispense with all which that superstitious communion calls piety*. If a man really believes the doctrines of the Church of Rome, if a man really thinks it his duty to serve God in that manner, he will of course do the things which the Church inculcates, as many poor people do, endeavouring to save their souls by fastings and watchings, and penances and prayers, and all the endless round of useless lip-labour and superstitious ceremony. But the Jesuits are excused from all these things, as they say, "for the greater glory of God." Therefore they are permitted to live where they like and how they like. They may and do assume all forms of religious persuasion; they may join any sect, they may deny any truth, they may maintain any heresy, provided they can by their dissimulation serve the cause of the Pope. Hence, I say, a Jesuit must be an infidel. Put the case to any one of yourselves. Do you think it possible, if you really believe the doctrines of your own church, that you could in any way be induced to suppose that you would serve God by pretending to be a Roman Catholic for a year or two years at a given place, or a Mahometan for a year or two at a given place? Is it possible? Would you do that? No honest man would do it, and no man who really believed the doctrines even of the Church of Rome could do that. But *the fact is*, they do not believe those doctrines; *and hence it is* they feel themselves to be at

liberty to pretend to be what they are not in various places, according to circumstances, to promote the interests of their party, or as they affirm the interests of their church.

Hence a Jesuit may become, even in early years, an undergraduate at one of our universities, say at Cambridge. I speak of things which are very well known. He may go up as a young man to Cambridge, concealing his religion, and enter there as a Protestant student and a member of the Church of England. After the first year he may begin to have some doubts on points in the Church Prayer-book, perhaps the service of the communion at the Lord's Table. He may go on doubting and doubting; and in the meanwhile, being a young man of talent, and fascinating manners, and having a considerable sum of money at his command, be enabled to invite and bring around him many who will partake of his liberality, be interested in his conversation, and hear his doubts and scruples about the Protestant doctrines, and whether the Church of Rome may not have the advantage in certain points. The young man may go through his three years of study, and then come to the time for his examination for his degree. He may obtain a high honour. What then? He cannot receive his degree until he has signed the Articles of the Church of England. Then, alas! *he has become a Roman Catholic.* Truth has been too much for him, he says, and he cannot conscientiously sign the Thirty-nine Articles. He is considered to be the martyr of his convictions; and lo! he loses his degree, and goes away, pitied by many who knew his case.

*Jesuitism allows of that. And a Jesuit may*

carry it further than that; he may conceal his religion, and become a minister of the Church of England, and do, as some clergymen have done, as soon as he enters the ministry, begin to preach against the Church of England and in favour of the Church of Rome, calling it "our elder sister, our mother who brought us to Christ," and telling us to "speak gently of our sister's fall," and so on; receiving the pay and using the pulpits of the Church of England and Ireland to carry on their warfare against it.

This sort of conduct is not confined to the Established Church. A Jesuit may enter the pulpit of the dissenters, and be an **ULTRA-DISSENTER**. A man very *conscientious*, very scrupulous, particularly desirous to insist on the rights of conscience, and very valiant against the Established Church, he will endeavour to shew that it is emphatically a "State Church," and say what a wicked thing it is to unite Church and State. Such a man will stir up large congregations, and large meetings—Anti-State Church meetings perhaps—and excite them with his righteous zeal against "an overpaid church, a tyrannical church, that inflicts church-rates, and that does so many evil things," till at length he has done something towards shaking that church. This is the righteous wrath of the Jesuit dissenter. He has no religion but Anti-State Church religion.

Again: a Jesuit can take the form of a **UNITARIAN**. He can go to a meeting on the Papal Aggression, and when the meeting has been opened, and an address to the Queen proposed and seconded, a Roman Catholic will rise—very consistently, I find no fault with him for that—

oppose the address, and propose an amendment. Then will rise the Unitarian preacher (or perhaps it may be a *very strong Baptist*) from the midst of the congregation, and second the Roman Catholic amendment. Of course he has no sympathy whatever with the Papists—far from that. No, he is for “civil and religious liberty.”—“Why should the poor Catholic,” as he will take care to call him, “be put down, any more than anybody else? And what right have we to interfere with them and their bishops? Why should not they have their bishops, as well as the Church of England?” And so the *honest, frank* Unitarian preacher (no body suspects a Jesuit, of course, among the Unitarians), is only speaking of civil liberty, is only talking about the rights of Englishmen! But, all this time, what is he doing?—everything he can to help forward the Roman Catholic movement.

Again: a Jesuit may join the WESLEYAN AGITATION. It is not my business to enter into the quarrels of my neighbours, and therefore not into the disputes which have unhappily broken out among the Wesleyans. But I have read much, and I have seen much of that movement, and I can very distinctly trace the hand of a Jesuit there. I have seen the unrighteous spirit with which some men in their meetings and writings have dragged forward all the evils they can, that they may bring Methodism itself into disrepute, and throw the body into confusion.

Again: among the IRVINGITES. I can see distinctly the Jesuit there. Yes, the followers of poor Mr. Irving. I believe he was no Jesuit. But what have the Jesuits done in that sect?

They have watched their opportunity for an opening, and entered in. It is their way. Let anything attract public attention—let anything afford a favourable platform for them, and they will come in quietly and unsuspectedly, perhaps in the person of a *zealous friend*, a warm-hearted, self-sacrificing, devoted man, who will do anything to help in a good cause. He is trusted, perhaps made secretary, or deacon, or an apostle, amongst the Irvingites. If so: what is presently the condition of the Irvingite church? Let any man enter (I would not advise you to enter one; you had better take my word; I believe such places are among the synagogues of Satan,—but if any man doubts, he can satisfy himself); let him enter an Irvingite chapel, and what will he see? nothing else than a place for the forms and ceremonies of the Church of Rome, slightly modified. What is the object of this? It is to accustom the eyes and the minds of the people to what is done in the Church of Rome. The Irvingites need only change their altar a little to make it into a Popish altar; they need only change their vestments a little to make them into Popish vestments; and their ceremonies, and kneelings, and crossings, and bowings, are just the same as in the Church of Rome. The Jesuits have done that.

So again, the MORMONITES. I have read the writings of the Mormonites, and I have not the slightest hesitation in saying, that the Jesuits have had a hand in them. They contain, with all their absurdities and all their blasphemies, *much learning* and ingenuity. And so do the *writings* of the SOCIALISTS. I have read them too. I maintain, there is more than mere wicked-

ness, there is more than mere delusion, there is more than mere fanaticism in these things. There is very much of Antichristian system, which I trace to the Jesuits. There is too much learning in their writings for them to be the productions of mere common fanatical men. A person may say, "How can this be? We hear their preachers; they are mere illiterate men." No doubt of that. The whole mass of the Socialists are not Jesuits, of course; but it does not take more than two or three master-minds to govern all the rest. In an army it takes but one to govern the whole body, and so it is in these cases. Mormonism is under the direction of the Jesuits, and so is Socialism. The object of both is, to destroy the authority and influence of the Bible on the minds of the people, to undermine and bring into contempt the great Protestant principle of private judgment, by shewing what follies and heresies may spring out of the abuse of it: and from the abuse to argue against the use.

It is the great boast of the Papists, that Protestants are divided into so many parties. They say, "What are you to believe? The Wesleyan says this thing, the Baptist says that thing, the Church of England says a third thing, the Presbyterian says another thing, the Mormonite says another thing, the Socialist says another thing; and you are all Protestants—you are all against the Catholic Church. The Catholic Church is one; we believe the same in every country, in every age!" And yet if you ask a Papist what he believes, he cannot tell you. *He believes what the Church believes*, but he cannot give an account of the belief of his Church.

And as it is with sects and parties, so it is with others. The advocate for TOTAL ABSTINENCE gets up at a meeting and speaks against drinking, even in moderation. The clergyman of the parish must not drink a glass of wine, because he sets a bad example to his parishioners. *As for himself*, he never drinks wine, spirits, or beer. What is the object in saying that? The object is to lower the character of the clergyman, and of all the preachers in the neighbourhood.

It is the same with regard to CHARTIST ORATORS. Many of their speeches are not made by commonplace men. We cannot read their writings, without seeing there is something more than commonplace intellect in them. There is something behind in all these cases: Jesuitical craft,—Jesuitical talent.

So again in PRIVATE FAMILIES. This nearly concerns us all. The Jesuit insinuates his smooth face, in most unlooked-for ways. He is a TUTOR in the family of a gentleman or of a nobleman; he is come professedly to train the children; but he has come really to be a spy, and make use of his influence. He does not always say he is a Papist; no, he is sometimes a good Protestant. If the family be Presbyterian, he is a good Presbyterian; he is anything that the family is; he will go where they please, and do what they please, and believe everything they say. So again noblemen have SECRETARIES, who read their letters and answer them. Oh, what a devoted slave! Oh, what a faithful drudge! what an indefatigable man! he is a treasure! how much he does, and how much he deserves! The man is a spy; a quiet, selfish, calculating creature. What he hears

and sees he carries where it will be made use of against Protestantism, and for the church to which he belongs.

Even a COMMON SERVANT in a family is used as a spy. It is well known that priests draw from women-servants, as well as men-servants, the affairs and the secrets of families. It is only part of the system. In fact, a person calling himself Father Ignatius, who was a clergyman of the Church of England, the Hon. and Rev. Mr. Spencer, formerly a pupil of the Bishop of London, not long since *openly* advised Popish young women to go into families and endeavour to proselyte. He is a young apostle of that church, or else he would not openly have said such an incautious thing.

Here is the great point to notice. In all these different situations they *conceal their religion*, and perhaps even profess hostility to it, that they may act as spies, as troublers, as traitors,—to deceive, to betray, to ensnare, and to injure the cause of Protestantism, and to further the cause of the Pope.

And this I say is *infidelity*. No man who has real religion can conceal it, on any consideration. *Truth is the very foundation of Christianity : without truth, the Christian character cannot stand for a single day.* The life of a man who conceals his religion, and professes another, for any purpose whatever, is an elaborate practical lie.

Now, if there be a Jesuit in this large congregation, and it is very likely there is,—male or female, or perhaps both,—the conscience of that person will bear witness that I have spoken the



truth of Jesuitism. Jesuits know it even better than we know it; for they do it.

But time warns me that I must draw to a conclusion. Let me add, that it is, after all, of little avail to detect falsehood in others, except we ourselves know the truth. Whatever evils Popery, by means of the Jesuits more especially, has brought and will bring, as I fear and believe, upon this falling country,—for it is my fixed opinion that it is a falling country, and for years I have openly said what I now repeat,—I see no glimpse of hope for this country; I believe it is a ruined country; I see no probability whatever of averting its impending ruin. It may be sooner, or it may be later. A great empire like this cannot fall to pieces in a day. Rome took a long while to crumble into dust; and if the world should continue, it may take some time for this nation to fall; but falling, I fear, it is. I can see nothing in the course of our legislation, or in the prospects of the nation, to lead me to hope that it will ever rise again.

But whatever evils Popery may bring upon this nation, it cannot hurt us, if we “know Him that is true.” The apostle speaks upon this point in the same Epistle whence the text is taken, in 1 John v. 20: “We know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.” If you are in Christ Jesus, whatever evil befalls your native land,—let it be swept with the “besom of destruction,”—you are safe, kept in the “hollow of the hand” of the Almighty. There shall “no

harm happen to you," for he will make all things work together for your good. He hath promised, and he will perform ; he hath called, and he will keep you.

But if you know not "the truth as it is in Jesus," in vain any zeal against Popery ; in vain any condemnation of evil. If you have not received "the truth in the love of it ;" if you have not by God the Holy Ghost been brought to know Jesus as your Redeemer and your Advocate, and to rejoice in him as your coming King ; then all your knowledge will but aggravate your guilt, and add to your condemnation.

Such of you, then, as have not the testimony of conscience that you are living branches of "the True Vine"—Christians "in deed and in truth," remember that "to whom much is given, of him shall much be required."



## APPENDIX.

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SUBJOINED is a list of several valuable works, which are quoted in these Lectures. The pages referred to in each book are indicated successively after each of the titles.

No. III. in this list is especially worthy of notice. It contains one of the most valuable digests of the proofs and arguments against Popery in our language. It has also the great merit of being free from bitterness, which controversial works often are not.

I. The Council of Trent: comprising an account of the proceedings of that Assembly; and illustrating the spirit and tendency of Popery. The Religious Tract Society.

See pp. 52, 53, 76, 163.

II. Life of King Edward VI., compiled chiefly from his own MSS. By the Rev. R. W. Dibdin. With a beautiful Portrait from an original Holbein. Protestant Association.

See p. 55.

III. The Idolatry of the Church of Rome. By the Rev. A. S. Thelwall, M.A., of Trinity College, Cambridge; author of "Thoughts in Affliction," "Sermons," "Letters on the Church;" and one of the authors of "Anti-mammon." Published for the Protestant Association.

See pp. 242, 252, 347, 378, 393.

**IV. Sketch of Popery. The Religious Tract Society.**

See p. 179.

**V. The Gospel Lever applied to the overturning of Romanism. By the Rev. E. Nangle, A.B. The Religious Tract Society.**

See p. 138.

**VI. Popery Unveiled: in six Lectures. The Religious Tract Society.**

See p. 51.

**VII. Auricular Confession; or, the True Confession of sin. Absolution; or, the True Forgiveness of Sin. By the Rev. Octavius Winslow, M.A. John Farquhar Shaw.**

See pp. 14—16.

**VIII. Romish Sacraments and the Confessional, as now taught and practised in the English church, and the duty of the church at the present crisis. Two sermons by the Rev. Henry Hughes, M.A., perpetual curate of All Saints, Gordon Square, St. Pancras. Rivington.**

See pp. 3, 25, 27, 28.



By the same Author.

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I.

THE VILLAGE RECTORY ; or, Truth in Fiction.  
Price 5s.

II.

SERMONS, preached at ST. GEORGE'S, BLOOMSBURY. Price 5s.

III.

THE RUIN OF ALL ISRAEL. A Tract for the Times. Price 1d.

IV.

A WORD TO BELIEVERS ON A NEW YEAR.  
(Suitable for a Birth-day.)

No. 1. Watching for the Dawn.

No. 2. Doubt and Certainty.

No. 3. We are saved by Hope.

One Penny each.

V.

THE CHILD IN SAFETY ; or, the Timid Saint encouraged. Price 1d.

VI.

THE THREE IN ONE. On the Trinity. 3d.

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All to be had of Nisbet, Seeleys, Shaw, and Kimpton.

